



Falshood in Friend- ship, or Vnions

V F Z A R D:

O R

VVolves in Lambskins.

1. Discovering the errors in vniust leagues.
2. That no subiect ought to arme himselfe against his King
for what pretence soeuer.
3. An aduertisement to those fewe of the Nobilitie which
take part with Infamie.



L O N D O N
Printed for Nathaniell
Fosbroke, 1605.

They combat for ye Earth wth materiall Armes, & not
for Honour wth Spirituall Armes. Spoken of by Spaniards

Falshood in Friends

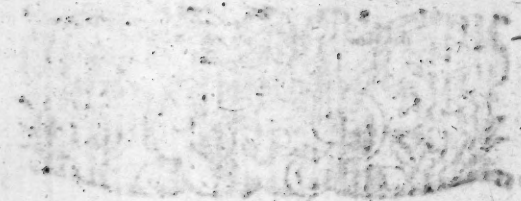
Ship of Nations

Y. 2. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12.

O R

W. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12.

1. Discouraging the enemy's spirit
2. Having respect to the enemy's spirit
3. An advantage to fight at the point which
- take part with Infants.



L O N D O N
Printed for Nathaniel
Foster, 1607.



THE
MASQVE OF THE
League and the Spanyard
discouered.



THE Tyrant of
Spayne, gaping and
watching a long time
for the inuasion of
Fraunce, and generall
ruine of the French,
working (to his own
desire) the disorders
not long since, and
which yet continueth in all the estates of thys
Realme. Seeing likewise, that the last of the house
of * *Valois* swayed the Scepter, after the death of
Monsieur his brother, who was reported to be
poysoned; By his owne subtilty, & by the means
of hys Agents, Ambassadour, and adhering Pen-

* The last
King that
was murde-
red by the
Jacobine
Fryar.

B I

cionars,

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cionars, (whom he hath drawn into a very great and high hope, to his owne profit and their perdition) hath raised a League, and thereby engendred Monsters, more horrible and hiddious, then those that (of old) are sayd to be subdued by the valour of *Alcmenaes Sonne*.

It were needlesse to make further search for newe horrors in the depth of *Lybia*: let mee rather question howe to banish hence the crueltie and barbarisme of these *Scythians*, *Gothes* by nature, these *Moors* & *Sarrasin* Spanyards, whose first Fathers had theyr originall from the *Gothes*, and from hence thys League (the mother of all mischiefe) that is heer so louingly cherished, had her beginning. Thys *Pandora* hath so cast abroad her poysons out of her boxe, as the ayre, the earth and men, beeing vnprovidid of a counter-poyson, yea, very neere all things els, are infected therewith. It hath changed in many places, the face of this sayre Monarchie, into an *Anarchie* or many headed gouernment: it hath ouerthrowne the throne and royall Authoritie, violenced the Magistrates, murdered the Prince, peruerted all order and policie, both diuine and humane. It hath made Fraunce a den of theeues, murderers, robbers and spoylers, such Monsters hath thys League prodigiously brought foorth; among infinite of the very worst sort, is ignorance, malice, deceit, guile, hypocrisie, robbing, theft, incest, feigned Religion, all kinde of ex-
crations,

crations, murder, sacrilidge and parricide; thys Witch, engendered by the terror and ambition of the Spanyards, hath made a strange metamorphosis of a most beautifull estate.

But GOD the Authour of all good, foreseeing in mercie such as he made choise of: gaue courage to theyr harts to detest thys *Scithia*, to flye from thys *Lybia*, whose Monsters strangle liuing men, as hath beene known and seene: and so to come into a sweete ayre, pure and not poysoned, vnder the gracious Lawes of their naturall and legittimate Princes. To worke this effect, (a meruaile amongst them esteemed of greatest meruaile) it is his will and pleasure, that out of a great euill, shoulde spring and arise as great a good, that from a most strange conspiracy of fel- lons, murderers, and parricides of theyr King, should be raised and lifted to the Maiestie royal, the man, whose life this Sorcerer daily sought to abridge & confound. For heereon did he build, and to this day doth builde all his arteficiall and pernicious deseignes, thinking heerby at one bit (as it were) to swallowe and deuoure the King, (whom the lustie cutters of this *Medea*, scorn- fully call a * *Bearn-nisse man*) yet in sted of pre- uenting, is he placed in the front of the gate of Fraunce, and lifted to the highest royalty there- of, through the midst of many treasons, and euen (as it were) against his owne will, hath God sea- ted him in the Empire.

* *Biarnois*,
a name of
scorne that
they gyue
the King.

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Thus thinking to ruinate and ouerthrowe at once thys very sickly estate, ready to stagger and fall downe vnder the burdenous weight of oppression: the onely and soueraigne meane of reliefe is found, and where the very stroke of death was directed against the hart, heere-hence ariseth the speciall remedie and medicine of the wounde.

Thou *Circes*, what sayst thou? thou horrible *Mege*ra, what faist thou? thou forespent Sorcerer lyke the shadow of death, what faist thou? canst thou perswade thy selfe as yet to preuaile by thy enchauntments? are not thy false and poysoned drugs now manifestly discouered? knowes not each one thy counterfeit dissembling? are not thy vnderminings preuented? thy blowes rebated? thy sinnowes shrunke vp? holdest thou stil thys auncient withered *Saras*in for thy support? putttest thou thy hope in the Duke of *Parma* and his Spanyards, who by nature vse crueltie euen towards thine own followers, because they loue the League no better then they doe theyr Kings, in respect they are French borne, & but serue themselues with them, onely to reache the highest of theyr tyrannous enterpryse? thinkest thou yet to help thy selfe with thy Monks coule and hooide, to bath againe thy parricide hands in the bloode royall? VVhat meane is left thee whereby to exterminate thys royall house of *Burbon*, issued from *S. Lewes*, to whom God in succeeding

succeeding right hath transferred the Crowne ?
 Thou bendest thy browes, thou cursest, thou
 spightest, and grindest thy teeth to beholde all
 thy Magicke artes deluded, thou art ready to
 burst with rage and despight, and deafnest our
 eares with exclames, that thus at last thou art
 kept at a bay. The vertue, the Lawrell, the for-
 tune and victories of our *Hercules of Gaule*, the
 queller of so many Monsters thy children, makes
 thee ready to die with fury, ther are so many pu-
 nishments, and so many deserued corrections
 hammering in thy head. Thy goodly Armies,
 thy puissant forces, nor all thy presumption wil
 serue to benefit thee, the fields all couered with
 thy strange men at Armes, in short time will be
 (as oft heeretofore they haue beene) died and
 imbrewed in theyr owne vnhalloved bloode, by
 the strength which the great God of Armies,
 hath vouchsafed to the arme of our victorious
 Prince.

How is it, that thou forcest reason ? chaun-
 gest the Lawes, exterminatest the blood royall,
 and chafest the true heyres, to place a stranger in
 theyr roome ? who can endure this ? No, no, the
 valiant, vertuous, and most magnanimous issue
 of S. *Lewes*, with so many couragious Princes of
 his blood, and so many worthy & noble French-
 men : hath both wisedome, counsell, experience,
 and the sword wherewith to defende hys royall
 house, and in iustice to correct the iniury that

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hath beene doone vnto him.

Magitian, thou lookest pale and wan, when I oppose against thee the force of this *Sampson*, the counsell of this *Nestor*, the valour of this *Achilles*, the generositie of this French Prince, with the martiall labours and happy fortunes of this *Alcides*. Thou flyest (Enchanter) and all thy pollicies faile thee, thy practises, thy poysons, thy parricides, thy incantations, with thy other wicked helps : which can nothing at all preuaile against this rock of constancie, strength and vertue : but feare conuerterth thy winges to thy heeles, and many times hath forced thee to take a shamefull flight.

Thinkest thou the enclofement of walles, and Rampiers of Citties can warrant thee ? triumphest thou already of two small Townes, which the Spanyards haue taken with such paine and losse of theyr men, as the gaines they made thereof was very little : marie the marks of their crueltie there exercised (according to their nature) meruailous great ? Dooft thou buckler thy selfe with Fortresses, Cittadels, and one Bastillon ? vnable are they to sheelde thee, hauing beene vanquished in field, & glad to flye the battaile with thy newe forces ? Wilt thou ward thy selfe with walles, and therein put assurance of thy defence ? Our *Hercules* shall pluck thee out as another *Antheus*, or so shut thee vp with his powerfull Arme, as euen there thou shalt smother,

ther, and so losse thy life.

Thou shewest thy selfe to be sencelesse, railing, mooued with impacience, and stark mad: the fire of thy frenzie makes thee trauaile and torment thy selfe; but these thy very latest behaviours, this heate, furie, frantique feuer and plague, brings thee into a sprightly resolution of thy strength, and so will forthwith conduct thee to thy death.

What medicine may serue thee in thys mortall malladie? what hearbe can any way releeue thee, whereby thou maist reformatifye thy selfe, and so withstand our valiant *Hercules*? to what Saint hast thou vowed thy selfe? who shall be thy *Aesculapius*? what phisicall drugges and simples canst thou helpe thy selfe withall? I vnderstand thou hast gotten a newe Armie of Spanyards, conducted by the Duke of *Parma*, who feares vs with the renowne of his valour, and the taking of one or two small booties, (he hauing notwithstanding already refused the battaile fve times, because against so many of the noble and generous French, he durst not be too prodigall of the liues of vile Moores, the Kings euils, and the very base beggers of the Countrey.) With these barbarous *Redemontes* wouldst thou disharten vs, they that gaue succour to the Rebels of Paris, and the Ambassadour *Mendoza* of Spaine, or, to terme him more rightly, *The lyar of Spayne*: hee that not long since fled with thy
puissant

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puissant Armie into *Laon*, when hee perceiued himselfe pursued by his Maiestie with fifteene hundred horse, ouer-spent and wearied with extreame iournyes: yet perswading thee he wold destroy them all, with so many strange powers, as amounted to many Corners of Spaniards, who like the forces of *Pharao* came to swallowe vp Gods people: yet as then ensued, so doubtlesse will he now permit, that they shall be overthrowne in the Red Sea, which shall be made of their owne proper blood.

Thy olde Caballe and couerture of Religion, is as good to thee as nothing, this drugg was long since vttered, and returnes thee no profit: the Catholique Noble men that abhorre thee, doe very well knowe, that heerein is no vertue left to sheelde thee from falling; at thys hooke and line, angling for the estates, thou fastnest sundrie licorish baytes, of Crosses, Miters, Dignities, Prelat-ships, Partages of Prouinces, Offices, Gouvernements, and great prerogatiues, which thou promifest to distribute among such, as with thee doe cast the Nets for so rich a Fish.

The first Fathers of this halfe crowned Iewe, (who to thy proper ruine, and his own aduancement, plucks the hart out of thy bellie) to wit, *Atlas*, *Oris*, *Anus*, *Siceleus*, *Lusus*, *Ulus*, (as then in the Pagan Religion) tooke Spayne by the like bayte, feigning themselues religious, and men of good behauiour; So this olde Foxe, seeing

seeing himselfe readie to succcede his forefathers, hath practised, and doth practise the like in the vsurpation of this Crowne, hoping to make a bootie of it, and to tyrannize therein at his owne pleasure: but that our noble Prince makes him let goe his holde, and surrender vp the estates he proudlie vsurpeth, namely, the Realme and estate of Nauarre, sometime troden down by *Ferdinand* of Castile and Arragon, one of thy Grandfathers.

This *Ferdinand*, vsurped on *D. Iohn* of Albret, the thirtie fve King of Nauarre, who espoused *Katherine* Sister to King *Phæbus* the thirtie foure, who died without issue, whereby she came to the Crowne, in the yeere one thousand, foure hundred, eyghtie-three. Then *Henrie* of Albret the second, the Sonne to *Iohn* of Albret, succeeded in the right of Nauarre, the yere one thousand, fve hundred, and seauenteene, & espoused *Margaret* of Fraunce, the Sister to *K. Fraunces* the first. Of this marriage came *Jone*, whom *Bertrand Helie* calleth *Charlotte*, who succeeded in the right of her Father, the yeere one thousand, fve hundred, fifty-fve, and was married to the most puissant and magnanimous Duke, *Anthonie* of Vendosme, of the most illustrious and royall house of *Burbon*: whereof is left this *Mars* in earth, *Henrie* the thirde of that name, the true succeder in the rights of Nauar, & now by lawfull succession, the most Christian

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and most victorious King of Fraunce, the fourth of that name.

These effects make knowne thy pretence to the verie ignorant, thy disloyaltie, thy ingratitude, & thy impietie (in many places) hath made the people wise: they know that the dorage and simplicitie of men, is the assured foster nurse of Tyrants. The bountie and clemencie of our King towards his Subiects, yea, euen his enemies hath, from a great number, taken away the frontlet of ignoraunce; the Christian & Catholique Religion, flourisheth more among his faithfull Subiects, then els where, obedience there maintaineth it, where cōtrariwise, such disobedience as thou vfest, hatcheth nought els but rebellion, breach of faith, and lastly vtter ruine and confusion.

Thy Masque cannot hide thee from beeing noted for a most disloyall and infernall Furie; thou hast brauely extolled thy selfe like a God, thou hast smoothly beguiled the people wyth outward shewe of Religion and holinesse: these make thee known for such a one as thou art, & that thou doost but lye, when thou tearmest thy selfe a Christian and a Saint.

The mercinarie tongues of thy false Preachers, with all theyr cosenages and impostures, are other sophisticall wares of slender valewe: in that they cannot maintaine thy health, albeit they haue broken and altered the humours of a great number

number of thy folowers, to make them like and conformable to thine owne. Who sees not that the Sermons which thou causelt them to make, are *Phillippicall* Appologies, and inuectiues? Where is the Gospell of peace, concord, charitie and loue? Where is the office christian, brotherly kindnesse, humilitie, deuotion and obedience? Where is the Christian catechizing, or the exercise of Gods commaundements? Thou by them prescribest a cleane contrary matter, for thou hast hired theyr tongues, to thunder forth a Gospell of blood, vengeance, disobedience, and rebellion: such Trough-men and Trumpeters of sedition, haue learned of thee to speake, so to distill into French-mens harts thy golden poyson, whereof already the Rebels feelee the bitter taste and deadly operation.

Thou hast thrust into theyr hands the flaming firebrande, wherewith they haue circled the foure corners and very midst of Fraunce: and all was wel neere lost, without the succour of our *Alcides*, who ranne to the water, and would not suffer his House and Heritage to be consumed in the violence of thys fire. They haue animated the simple, (who now are wexen to be deuilish partakers, and teame themselves zealous Catholiques) to the spoyle, massacre and totall ruine of theyr Parents, freends, and Countrimen, to receyue therefore in the end with them, the earnest of diuine iustice on

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the Iibbets and Gallowes : the spectacles and witnessses whereof, are continually before they eyes, for theyr notorious crimes and offences. By these kindled fires, hast thou already murdered one King, and by the same pursuest him that now raigneth, that he beeing slaine, and all his race cut off, the estate might be transferred to thy selfe ; a horrible & most lamentable case, that Ecclesiasticall persons will pertake in such enormous foule deedes and treasons.

* Outward holines, the countenance to sedition & murder, note the examples.

One *Iohn de Prochite*, chiefe Authour of the conspiracie against the French-men in the Realme of Scicilie, performed the same, beeing disguised in the * habite of a Gray Fryar : and so sollicited and induced the *Scicilians* to the massacre of the French, which by them was doone one euening in the Easter holy-daies. So thou, like these *Prochites*, couered wyth the habites of penitence & Religion, diddest compassse thy villanie and treason against our late King, whom thou murderedst by a *Jacobine Monke*, or rather, to tearme him righter, *A hooded denil*, & so continuest against the Princes of his house and blood, of whom thou hast sworne the destruction.

Thus by Monkes thou iniurest the estate, which thou wouldest dismember, and deuide among those Coniurers, (albeit thy craftie Authour pretendeth otherwise) and thus are the faithfull subiects to the Crowne abused. Vnder
thys

this Masque, what impieties are committed thorough all Fraunce by Monkish Souldiours, who haue changed their former simplicity, pouerty, and humility, into audacious trechery and presumption?

And because the Spanish hypocrisie, the shadow of their Atheisme, is one of the principall pillars of thy contriued conspiracie, and that thou makest our men beleue (by the introduction thou hast made to the K. of Spaine, who at thys day raiseth warre in the heart of Fraunce, to destroy thee together with the King if he can, after hee hath first serued hys owne turne with thee:) that these Moores are good Catholiques, and theyr followers religious. If any such were to be founde, it were shame to deny it, then looke a little on theyr deuotion, and whether the Monachall rage kindled not a notable sedition in Lisbone, in the yeere one thousande, fyue hundred and nine, when two bloodie * *Jacobines* parted from theyr Cloyster, with a Crosse in theyr hands, (a trick at this day practised among our fying Monkish Souldiours, that beare a Crosse in the one hand, and a sword in the other, with Corsets on theyr backs vnder theyr Cowles, as if Iesus Christ and warre-weapons agreed together, when neuer was he seene harnesssed or weaponed amongst hys Apostles and Disciples,) and so dyd they enflame the people against certaine

* Two *Jacobines* the procurers of foure thousand and more to be murdered in Lisbone.

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that were newly conuerted to Christianitie: that they altogether gouerned by their malice and enuie, crying they were but dogs and heretiques, slewe forthwith more then foure thousand; thys beeing the principall spurre of thys mercilesse butchery, that the sedicious might spoyle and make hauocke of the others goods.

The King, who was named *Emanuel*, beeing aduertised of this exceeding Massacre, caused the two aforementioned plagues of the Cloyster and the Common-wealth to be apprehended, they that had excited this pittifull and bloodie Tragedie, who by his commaunde, were publicly burned in Ebora: and information beeing giuen against the other theeues and murderers, about three-score and tenne of them were most iustly hanged.

* An obseruant Fryar perswaded the King of Castile, to put sundry Christians to death, tearing them Apostataes.

At thys day in Fraunce it is heresie with the Leaguers, to doe iustice on such like naughtie villaines, when as theyr crimes, trecheries, and murders, are as miraculous. An obseruaunt Gray Fryar, named brother * *Ferdinand de la Place*, wyth other that were hys zealous companions, went so fast as he could to Madrill, to the King of Castile: there this impudent and bloody Monke, perswaded him shamefullie to put to death certaine Christians, whom he termed to be Apostataes, which afterwarde was found to be most false. So many abuses & mischiefes hath beene committed by these counterfeit

terfeit hypocrites, these scellerous and hooded
murderers: as not without cause, in the yeere
one thousand,two hundred and threescore, vn-
der the raigne of S. *Lewes*, was the order of the
begging Friars extolled to the third heauen for
theyr professiõ, yea, they preferred themselues
before all other in holinesse of life, and stoutlie
commended their voluntarie pouertie: where-
by they prouoked many Prelats against them,
and almost all men that were seene in Diuinity.
But *Guillaume du Temple d'Amour*, a Doctor
of Sorbonne, (being a man of better conscience
then any at thys day of the same Colledge, who
create the like instruments of rebellion by their
pernicious resolutions, and defende the abho-
minable murder of the late most Christian and
religious King) with other more of great lear-
ning: both dispised and disproued openly, such
Beggars, alleadging, that theyr pouerty was
vowed without cause, and that he would main-
taine such manner of life, to be but a pretext of
Religion, and onely fit for such * beggars as de-
sired to liue in loosenes and idlenes. In the end
neuerthelesse, they got the vpper-hand in their
cause, by the iudgement of Pope *Alexander*,
and the Booke that this Doctor made, (which
at thys day remaineth in the Librarie of Sor-
bonne) was condemned. But shoulde not thys
Doctor haue highly aduantaged his cause, if he
had liued tyll now? adding to his plea the im-
picties,

* The dys-
grace of the
begging
Fryars, by a
Doctor of
Sorbonne.

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pieties, parricides, & all sorts of crimes, smoothly hyd and couered (for the present time) vnder the habites of this holinesse.

* Iesuits too proud to be Beggars, they rather make beggers to maintaine themselves.

Thou hast (wretch) brought in and practised another manner of people, that are called Iesuites, * not beggers, but such as make beggers: of whom the scandalles are more secrete, yet much more pernicious then of the other. But why say I, thou hast practised thys bad generation, seeing thou thy selfe art not onely practised, but begotten & ingendred by them? Howe now? mee thinks I heare some one say, belike then thys *Aleto* or accursed League, hath many Fathers? Verie true: the Spanish pride and ambition (as I haue saide) brought it into the world, as a mishapen masse or lumpe, but these turbulent Iesuites, with the *Rodemont* of *Mendoza*, haue so louinglie lycked it, as they gaue it forme, composition, and garments to decke it withall.

* A Spaniard and the first Authour of the Iesuits.

These thou esteemest fit for thy coniuration, or els they are founde to be very necessarie members: to thee cleaue these hypocrites, for the particuler profit of themselves, and of theyr Maister the King of Tyrants, they being all of the Spanish Nation, or at the least issued from Spaine. For about the yeere one thousand, five hundred, and twentie-one * *Ignatius de Layola* was the first founder of these Iesuites, (an obstinate enemy to the house of *Albret*, & which malice

malice yet continueth in his seede) at what time Pampelunę revolted, & the affectionate friends to the royall House of Albret, (from whence descended the King, by the late Queene Mother of most worthie memory) with those of Foix, as also the true heire of the Realme *Henrie d' Albret*: tooke occasion (by the retreat of the Garrisons of Pampelunę, that sallied forth to succour the Gouvernours of Castile) by reason of the warres and deuisions then beeing, to haue theyr secreete intelligences in Bearne and Fraunce. In fauour of whom, King *Fraunces* sent *Andrew de Foix*, Lord of Asperraur, the younger Brother to *Odet de Foix* Lord of Lautrech: who gathering vnto him those of the faction of Grammont, tooke the Castel of Saint *John* at the foote of the gate. Whereupon, the Duke of Nagera *Don Anthonic Manrique*, seeing himselfe so suddainly surprisid, and that the Citty of Pampelunę began to grow tumultuous: secretly got forth thereof, and withdrew himselfe into Castile, leauing his house to the peoples spoyle.

Thys *Layola*, then at the dislodging of thys Viceroy *Manrique* out of Nauarre, remained in Garrison in the Castell of Pampelunę, with other Souldiours belonging to the Emperour. It so chanced, that the Castel was assayled by the people, and the mouth of the Cannon directed by the assailants to a certaine place: where, by

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hap, it met with thys *Layola*, who had both hys secte brused in peeces with the stones, that the force of the bullet droue out of the wall, so that he fell downe from the height of the Castell, & beeing with-drawne, was afterwarde preferred from death, and hys hurts healed.

Then seeing himselfe thus maimed and vnapt for Armes, he gaue beginning to thys good kinde of people. Let vs not then account it strange, that these men so desperately applie themselves to remoouing of estates, especiallie thys heere, considering they are come of a Spanish Father a warrior, a naturall enemy to this estate: whom heerein they follow very perfittlie, but not in change of lyfe. For thys holy Father, beeing thus metamorphozed, could weare no* shopes, and therefore went bare-foote, and came for followers first to Paris, where beeing vexed by some, and relieved by other-some, his owne Maister, *Peter Fabri*, *Diego Laynes*, *John Codury*, *Claudius Gay*, *Pasquall Brouet*, *Fraunces Xauierre*, *Alphonssus Salmeron*, *Simon Redrignes*, and *Nicholas de Bonadilla*, students in diuinitie, he raunged into the rule ordained by himselfe, each making a vowe of perpetuall pouertie and chastity.

* A lame beginning of so proud a kinde of people, that sette whole kingdoms together by the cares.

But to them alone I will not giue thys honour, for many other haue trauailed in this high peece of worke, as faithfull seruants, and counsellors of so woorthie Fathers: the bellowes of ambition,

ambition, abortiue sonnes of the Father of lyes, bringing nothing hether but what they learne of him, and marked with his marke to know them for his owne.

Thy face (Sorcerer) is writen, and like to that *Sibillaes*, whom the Poets feigne to be the Mother of the Gods: but thy Bawdes and Pandars, haue made thee a false visage, so faire as can be, to entise young Lordes and Gentlemen to loue thee. The draught of thy dissembled countenance, to diuers of thy chiefe comforts, hath brought immediat death: yet seemed it so excellent, as in theyr eyes it surpassed the auncient Marble portraite of *Venus*, that wonderfullie enflamed men with loue. Diuers Lords and Gentlemen haue been rauished with thy looks, whom thou in the end hast deprived of life, in sundry battailes and encounters: to make them receiue due chastisement to theyr impudent & dishonest affection.

But who would not dis-robe thee of thy shadow (false *Venus*) seeing it is nothing else but gold, siluer, & all sorts of stones about thee, with Perfume, Amber, Muske, and Ciuet, that thus makes thee smell so sweete as violets? Thy garment is bordered about with certaine Ciphers, onely vnderstoode by thy principall Cabalists, with diuers Letters and Charracters wrought on the imbroyderie, carrying thys report: *This* *is the Sanctuarie or defence of the Catholique religion,*

*The badge & countenance of this most vn-holie League.

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lligion, and of the Common-weale. All the forepart and exteriour shew of thy body, is fayre, yet semblable to painted and gilded Sepulchers, that containes within them nothing but loth-some smels and rotten bones: farre dyffering from theyr goodly appearaunce, yet like to that deceite throwded with the Mantle of hypocrisie.

Thou hast gotten Archers for the guard of thy person, who on their best coates, beare the double Crosse of Ierusalem, but on the other, the red Crosse, with teares. In what part soeuer thou marchest, thou art followed wyth a great Court of all sorts of people, because thou giuest heere, and bestowest there. Thou makest some Marshals of Fraunce, others Gouvernours, others Chauncellours, others Presidents, others Secretaries at commaund, others Counsellors of thy Priuie counsell and the brotherhood: despoyling the better sorte of their Offices, and substituting thy seruauents. So manie boot-halers, so many Banck-rupts, so manie shamelesse persons come to kisse thy hande: each one struing who shall beare thy Commissions so full of profite, who shall first extort a gyft, by falsly giuing the Pope to vnderstand, the fulminations against the death of the Prince; who is in Spayne, who is in Flaunders, who in Lorraine, & who in Sauidy. When thou shewest thy selfe in publique, these poore Brokers

kers of thy Colledge, these Carriers of rogations, these Graplers for benefices and pencions, these Fishers with Crosses, these Preachers for reward, with the gesture, habite and Castillane countenance, goe publishing with hart and voyce: * See heere the blood of Charlemaine, see heere the enemy to the Heretiques and Pollutiques. And thys is but to beguile the valiant Princes that take part with thee, as some haue written, to wit, the Authour of the Booke called *Stemmata Lotharingia*, in thus blazing thy descent: euen as thou deceiuedst & brought to a poore end, the couragious Duke of Guyse & his Brother, who but for thee (the onely cause of their losse) had much credite and many honours in thys Realme. And not long since vnder thy shadow, I saw a band of Armed men, breaking and renting the armes of Fraunce, vnder the authoritie and conduct of a simple Attorney, at this day named *Bussi*: who hauing doone violence to iustice, & forced (perforce) the Senate against the Senate, alas, led captiues and prysoners the chiefe of Harley, the example of constancie, and only president of vertue: as also the other principall Officers of the Court, to the Dungeons in the Bastille, which at thys day remaineth in his hand.

* An other bragge and dissembling shewe of these wicked Cōfederats.

Fayre Goddesse, one can heare nothing more openly cryed by thy back-bearers, then thy commendations, and panegiricall prayses: and con-

The Masque

trariwise, the execrations of *Henric* of *Valoys*, and of the *Bearn-mish-man*: he is not the sonne of a good Mother, that rayles not against them, & who so holdes his peace, is thought a suspicious person, a pollitique, and a *Huguenot*.

By how many fundry waies, hast thou dealt against the very cinders and ashes of that good King, since thy violent hands so bloodily murdered him? And how at this instant doost thou baffle and abuse our lawfull King his successor, who deserues not this Empire alone, but (as *Alexander* had) the whole world? Albeit thou art throwne down from this thy greatnes, and that notwithstanding thy pollicies, thou canst not reach (I will not say to thy desseignes) but to the step frō which thou art with-held by by the strength of our *Alcides*, & very neer vanquished: yet neuertheless thou presumest neere Paris, with thy Duke of *Parma*, whome thou tearmest thy Deliuerer: thou makest the earth tremble where thou pacest: thou hastest to the succour (but indeede the generall ruine rather) of this sincke of all filth, this Babylon Paris, where, as a Shyp without a guide, thy followers floate alofte with euery guscke of winde, ready to endure shyp-wracke, and fall from *Scilla* into *Charibdis* or run on the ineuitable rocke of thy imminent end and destruction.

Nowe, the Spanyards discern thee abounding in furie like the wounded beast, as the wild
Bore

Bore pursued, or the chafed bul, & therefore they nourish thee with the succour of thy sworne enemy, execrable *Enion*, furthering thy charmes wherwith continually thou bewitchest the people, that thou with them mayest be confounded together. What need thy borne-foe stir further? thy * selfe holdest the weapon on thy peoples throats: if they speake of peace or returning to duetie, thou dis-armest them, thou killest them, thou hangest them, thou cuttest their throats, thou castest them into the Riuer. Thou hast no care of the extreame calamitie of so many poore people, of the strange necessity & want, wherby thou hast and still doost send forceably to wracke so many innocents, so many artizans and Husbandmen, who liue (as it were) but from this day vntyll to morrowe. If they leaue thee, thou watchest them with Spyes, to robbe, spoile, and lastly kill them: but let vs not abash our selues hereat, for at all times thou hast been cruell, and onely feedest thy selfe with thestes, spoiles, blood, and pittilesse murders.

Thou (deuillish *Circes*) hast had recourse to one like thy selfe, to be maintained and conserued in nature and reason alike: but heere thou wilt prooue to haue a contrary and far different issue. Thou art cruel, and callest to thy helpe all kinde of crueltie, to holde for euer, if thou couldest, thy Babylon, slaue-like to thy tyranny, if thy associats did not surmount & out-goe thee.

Thou

* The French against the French execute the bloody will of the Spaniards.

The Masque

Thou now makest thy selfe strong with Spanyards thy freendes, who at all times haue beene enemies to the honest minded French: the cruelties of them committed in Fraunce, in Italie, and in Flaunders, haue beene manifested enough vnto vs, and as yet remaine fresh in our memorie. But if wee would see how they haue employed their industrie, to make themselues renowned with the Prototype, first patterne and mould of all barbarous crueltie: let vs read the hystorie of the horrible insolencies and detestable tyrannies, exercised by them of late memorie in the West Indiaes, vnder the raigne of *Charles* the fift, and *Phillip* his sonne, thy *Atlas* and thy chiefest Minnion. Thys Historie is written by a Spaniard himselfe, named *D. F. Bartholmew de las Casas*, a religious man and a Bishop, and out of the Castilliane tongue, was turned into French. *

* And is likewise in English, by the name of the Spanish Colonie.

Good GOD! how cruell did this Sarrafin shewe himselfe, in his tyrannous conquest of Portugale, where hee muredred and massacred the faithfull Subiects of the King *Don Antonio*: and martyred an hundred or fixe-score Ecclesiasticall persons, men of worth and good qualitie, as also the poore religious men that tooke not part with him. Thou shouldest forsake this vowed enemy, in thy pretence to this Realme, which pertaines not to thee, neither canst thou gaine it by thy forces so often vanquished: but heerein

heerein thou resemblest the bold-faced and shamelesse * Woman iudged by *Salomon*, who was contented, that the Childe which neuer sprang from her body, (rather then it should be deliuered to the rightfull Mother:) should be deuided and cut in halves, according to the discreet iudgement of the King, who pronounced that sentence, onely to know the true Mother, well knowing that she would neuer condescend to such a crueltie.

* A fitte example of the Leagues proceedings in Fraunce.

Thou canst not by right obtaine Fraunce, wherein remaineth nothing of thine, and therefore thou wouldest rather dismember it, and giue it as a pray to the Spaniard our greatest enemy, then we should enioy our true & legitimate successour, who shewes himselfe a Father of his Countrey & the estate, and as one rather desirous to loose, then see it ruinate: woulde by kindnesse call home the Rebels to repentance. Heereto tended his so long sledge against Paris, beeing certaine, that if hee had not detested the spoyle thereof, (notwithstanding it was the forge of all this rebellion) hee had long since forced, taken and possesst it, or layd it leuell with the ground in cinders.

Thys succour of the Spanyards, (which at at this present are thy Gods, yet in the ende, thou shalt finde them rauening Woolues) is very conformable to thee: but if by thy incantations and charmes, thou canst call the deade

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* That periured himselfe to the valiāt black Prince, Son to King Edward the 3. of England, who re-seated thys faithlesse K. in his seate whē he had lost it.

from theyr graues, or draw them out of the fire infernall, call to thy ayde if thou wilt, * *Don Pedro*, the first and onely of that name, sur-named the cruell, hee beeing the fourth King of Castile, and the thirtie-fyue of Leon, who began his raigne in the yeere one thousand, three hundred and fiftie, by crueltie, and therein continued all his life tyme. In vnhappy houre hee espoused fayre *Blanch* of *Burbon*, (of that royall house which raigneth at this day in despite of thee) whose life he shortened by poyson in the pryson of *Medina Sidonia*: and her bodie was afterward taken vp by the French, who (on this occasion) entred into Castile on the behalfe of *Don Henry*, and so was buried at *Tudela* in *Nauarre*.

Rayse vp thys *Python*, rayse vp this monstrous Tyrant if thou canst, whose cruelties surpassed all other cruelties: addicted to vnlawfull loues, to murders, massacres, persecution of his Lords, cruell to his Subiects and his owne proper blood: a periured wretch, a parricide, an impious robber, he will serue thee for a goodly guide to thy men of warre.

Call vp *Erihia*, who vnder collour of Religion and holinesse, in the time of the former Kings, established and caused to be builded in Spayne, a great and magnificent Temple, in the Ile of *Tartessus*, now called *Calis*, or *Tarifa*, whereof she then changed the name, & caused
it

it to be called *Erithia*. To this Temple was due the renthes of the pyllages and theeueries of the West parts, by perpetual ordinaunce, and very long time obserued: because those Kinges of Spaine, to couer theyr thefts and spoyles, gaue part thereof vnto their false * Gods.

* The Spaniards still continue like deuotion to their Gods.

Drawe forth of Hell a most ambitious Cardinall of Spayne, called *Ximenes*, no meane enemy to them that were of greatest authoritie in his time, for he could scant brooke any companion in the gouernment of Castile, and therefore would deuide betweene the King and himselfe, the authority royall. Call the authours of the tumult of Medina Sidonia, and those turbulent fellowes, that forced and violence the Courts of Parliament and Chauncerie, in Vailledolid: whereupon ensued a rigorous determination, yet no more then the rebellious breakers of iustice had deserued.

Summon the fedicious people of the Cittie of Badaios to the Realme of Castile, who reuolted from theyr King *Don Sancho*, and yet neuerthelesse were too cruelly punished: for the King hauing giuen the assurance of their lyues, suddainly caused them to be massacred, without sparing man, woman, or child, to the number well neere of foure thousand. Send for the * fedicious of Lisbone, of whom I spake before. Call for the rigour & crueltie of the Spanish Inquisition. Ayde thy selfe with the facti-

* A Catalogue of honest minded Spaniards, such as they remain still to this day.

The Masque

ous of Castile, for the Bishop of *Sigüenza*. Draw to thee by thy fortiledges, the conspiring Vailledolitaines, in the yeere foure hundred & fixtie foure, who rebelled against the King *Don Henrie* the fourth, who were accompanied with certaine of the chiefeſt perſonages, beeing moued with a kind of iealouſie againſt *Don Bertrand de la Cuenca*, made Maister of the Cauallerie of *S. Iames*, becauſe he was the Kings Mion: yet defended they themſelues with other reaſons, and made the deſire of publique benefite, a ſhadowe for theyr conſpiracie. Which was not puniſhed when it might haue beene, through the negligence and ouer-great compaſſion in the King, who rather loued to ſhewe himſelfe quiet, then valiant.

Hee endured the peremptory ſpeeches of the Byſhop of Calorra, without being moued, and was betrayed on all ſides, but principallie by *Aluaro Gomes*, whom he putting in truſt with hys greateſt affayres, becauſe from meane degree he had highly aduanced him: yet hee notwithstanding wrought the meanes, wherby hys aduerſaries warred againſt him, and gyuing no credite to the counſel was giuen him: was betrayed to the Arch-biſhop of Toledo, & depriued of courage, was afterward diſgraded ignominiouſly in Auila, & ſo depoſed from his royall ſeate. But it may be theſe fellows are not bad enough to receiue thy preſt-money, becauſe thy
preſent

present companions, surpasse them in villanie and treason; for these rehearsed, contented themselves wyth chafing theyr King, marie thy companions haue murdered theirs. Then call yet if thou wilt from *Plutoes* kingdome, other worse

* *Spanyards*: the rebellious Subiects of *Phillip de Castro*, Prince of Arragon, whom they kylled in Castile; the *Granadanes*, who slew *Joseph* the seauenth, and *Ismaell* the fift, theyr Kinges;

The *Valentians* in the yecre one thousand, three hundred, and forrie-seauen, because of the succession in the Realme of Arragon: notwithstanding, their rebellions were subdued by the King, *Don Pedro* the fourth, who gaue battaile to these rebellious confederates: *Sarragossa* was captiuat, and *Valentia* conquered, albeit at the first, the *Valentians* thought to make resistance, and many skyrmyshes past betwene them and theyr Kinges: but beeing many times vanquished and repulsed wyth losse, they resolved in the end, to surrender vp the Citty, which the King (beeing by nature sharpe and rigorous) would haue rased, that the plough might passe thereon, and then haue sowed salt in the place, in hatred of the dishonourable insolencies hee sustained by the *Valentians*.

Neuerthelesse, he was dissuaded from hys angry purpose, by his Lordes that then were with him: and contented himselfe with the execution of iustice on certain of the conspirators.

* *Bloodie Spaniards*, murderers of Kings, & spoylers of Commonweales.

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I see thee nod thy head, and that yet thou hast neede of other kind of whelpes : for these yet rehearsed , thou wilt but place among so many Rebels, as holding yoke with thee, do yet trust to the clemencie of our *Alcides*, & wold be submitted to his mercie. Then ioyne to all these, to increase and make vp the number of thy newe Spanish Armie : the League of Arragon against theyr King : rayse vp the vsurpers of Zaell in the Realme of Valencia.

* No examples alleadged, but onely of the wicked Spaniards.

I will propose no other * Rebels to thee, then onely of the Spanish Nation, confederates & Nursses of thy Fore-fathers; extreame cruell, and agreeable to thy humours. The Rebels of Gallicia, who cast off *Ramis*, the third King of Leon; The coniuring Bishops, that scaffolded theyr King of Arragon, and made him pay an honourable fine, because hee had taken the reuenewes of the Churches, whereto hee was constrained by necessitie, to satisfie the charges of the wars against the Moores, in the yeere one hundred, foure-score and two. Get to thee also by the same enchaunments, the Rebels of Sallamanca, against the King of Leon; Of the *Nauarrets*, by whom neuerthelesse these seditious were besieged, taken and chastised; Of the Lords of Lara, who mooued great threatnings and attempts, in the raigne of King *Henrie* of Castile : An *Almorand*, quarrellous and seditious against the estate of Nauarre; The mutinous,

tinous of *Ebora*, hauing for their cheefe leaders,
Gonsallo and *Vincent Ianes*.

If the Spanish Tyrant *Phillip*, if his sonne in
lawe the Duke of *Sauoy*, if the Duke of * *Par-*
ma, who is come to thy succour for his owne
profit and his maisters, suffice not with theyr
forces, in steede of them which haue beene van-
quished by our inuincible *Hercules* and his va-
liant Noblemen: call vppe to thy ayde by thy
charmes, the predecessours of thy King, no lesse
cruell and bloody, to wit, *Alphonsus*, King of
Castile and Leon, vnhappy, vicious, and most
tyrannous: *Almundir*, desirous to raigne: *Be-*
renger, the murtherer of his brother *Remond*,
whervpon hee dyed very miserably: *Bermond*,
the 21. King of Leon: *Henry* the fourth of
Castile: *Eringo*, who poysoned the King *Bam-*
ba, and raigned ouer the Gothes: Don *Alphon-*
so, the 11. who caused his brother the infant of
Castile to bee smothered: *Ferdinand* of Arra-
gon, who conspired with the Duke of Ferrara,
to poyson the King Don *Ferdinand*: *Garcia*,
King of Leon: *Mahomet* the fourth, King of
Granado: and many others besides.

* *Parmaes*
war but for
his owne
profit, and
the King his
maister.

If the women that beare thee company, haue
not their wits sharpe enough, to aduance both
thine & their own affaires: withdraw thy selfe
to hell, and there consort thee with that wicked
Queene of *Metz*, *Brunechilde* the Sorceresse, by
nation a Spanish Goth, daughter to *Atanagilde*,
the

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the twelfth King of the Gothes, whom *Sigibere* King of Mets married for the plague of France. And if thou wilt, for company ioyne with her *Goswinde* the Gotthish Queene, who conspired against King *Richard* very troublesomely: take likewise *Brunehaut*, *Fredegonde*, and all the deuillish women of the world. Ayde thy selfe yet if thou pleasest, with *Cerberus*, the Sisters *Eu-menides*, and with all the horrible route of hell, because thy * selfe art very hell in-deede. Reuiue againe all the Monsters vanquished by auncient *Heracles*: but being thy selfe so monstrous, thou hadst neede forresie thee well with the Monsters already subiects by the force of the aduenterous *Thebane*.

* The holy
League, is
hell it selfe.

Dooſt thou trauaile thy selfe to seeke on the earth, and vnder the earth, all that is anemie, pernicious, monstrous, cruell, turbulent, bloody, barbarous, odious, horrible, and contrary to vertue, knowing the same to bide in thine owne selfe? Needest thou any other assistance then thine owne? other forces or other horrors? Thou surpassest all the horrors of earth and hell, all the malices of the ayre: and neuer was any crueltie or treason exercised, but thine hath surmounted them. Canst thou not content thy selfe to haue thys *Geryon* of Spayne thy succourer? Are not these thy fathers strong enough to maintaine thee in thy greatnesse?

But when thou shalt be thus assisted with all that

that I haue spoken of : can all these forces , all these cruelties, treasons, charmes, Magical-arts, Fryers frocks and hoodes, these Monsters, the horrors infernall, & these Furies, ouer-throw our *Alcides* ? The body is stronger then the shadowe, and trueth more forcible then falsehood.

Thou groundest thy selfe on an vniust cause, on humane strength and exceeding violence : our *Hercules* (in his iust cause) buildeth not on fleshly forces, but on GOD onely that established him, the vertue, equity and right of hys claime ; thy in-iustice and ambition, are the enemies, that hetherto haue disgraced and defiled thee. Thinkest thou to conquer by flattering and embracing thy foe ? the spye that betrayes thee, and discouers all thy enterprises ? Would God thou hadst beene smothered in thy byrth, then had not this estate beene in such combustion where thou raignest : but thou hast gyuen him the fayre collours, which beguileth thee, and strengtheneth vs, thou hast honoured and shaddowed him with the goodly titles of * *Catholique*, zealous, the enemy of the *Heretiques and Politiques*, the Freende of the *Common-wealth*, and the holie *Unitie*.

* The blanded titles of y^e League wherby they deceiue the world.

These couertures are too slender and feeble to blinde the eyes of our *Lyncens* : and are no other to thee then Nets, to wrappe thee in, as

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Venus with *Mars*, by the cunning of *Vulcano*, or as ambuscadoes, on suddaine to surprise thee. Thou flyest fayre, with thy enemy after thee following at thy heeles, and euer-more to our great aduantage: he spurres thee, and yet (as I haue said) keepes thee companie, albeit thou hast deckt him with so many double Crosses and bought *Pater nosters*, after the fashion *Castillane* and *Albanois*, as hee seemes to thee thy speciall friende; thus louest thou thy fraudulent coulloured enemy, and hatest and pursuest vs to thy vttermost.

And albeit so many learned pennes, haue discovered him for a bold-faced shamelesse beast, defacing his faire glistering collours, where-with like a Peacock hee makes thee follow him about: let vs once againe lift vpp this counterfeite Masque, and wee shall see wyth what *Chymara*, and with what *Hydra* our *Hercules* hath to deale.

He that vnder thy Ensigne makes open war vppon vs, and couert warre vppon thee, or rather this enemy that fights for vs against thee, (for he neede not doubt, but the faithlesse ambition which thou hast brought forth and begunne, will bring both thee and thy other Coniurers to a miserable end,) decks himselfe with feigned loue to the Common-weale & the holy vnitie. VVhat publique-weale? what holy vnitie

vnitie meanes he? Callest thou it cōmon-good to ruinate so many Countreyes and Citties? is this detestable League, this coniuration so pernicious to the estate and the Catholique Religion, a holy vnitie? If it be? the effects doe publish themselues. VVas neuer seene such out-rages, such impieties, wracke of Religion, corruption, licentiousnesse and Atheisme: as since thou thus exaltedst thy selfe, and hast trode both iustice and Religion vnder foote: thy Armes haue brought in thys disorder, and generally hath dyspersed bothe bloode and fyre.

Thou prophaneest iustice, thou forcest and slaue-like leadeest it vnder thy irregular and most indirect Lawes: thou makest the Catholique Religion the Goddesse of warre, that strikes, spoyles, and kylles. Hast thou no shame? Knowest thou not that Religion is full of peace, and makes it her glorie to suffer and endure torments, and not to torment any? Knowest thou not that shee defends her-selfe by Martyrs, by Fayth, Humilitie, Obedience, yea, all the other Vertues: and not by mortall Armes?

The Church is militant, but with what warre, hurts and woundes? euen those of her Spouse CHRIST IESVS; who so giues Religion anie other Armes, then those that

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* *Iohn. 29.*
Wisd. 5.
Esay. 59.

Christ Iesus gaue to hys Church, in stedde of aduauncing, dooth ruinate it. The Armes gyuen by GOD to a Christian, are iustice, in sted of a Corselet, * the Helmet of Health, the inexpugnable Target of Equitie, the Shield of Fayth, the Sworde of the Spirit, which is the worde of GOD.

* *2. Thes. 5*

Heere-vpon Saint Paule sayth : * *Let vs which are of the daie, bee sober, putting on the Breast-plate of Fayth and Charitie, and the hope of Saluation for our Helmet. For God hath not appointed vs to Wrath, but to obtaine Saluation by our Lord Iesus Christ.*

* *Ephe. 6.*

And to the Ephesians he sayth : * *Finally my Bretheren, be strong in the Lord, and in the power of his might. Put on all the Armour of GOD, that yee may stande against the assaults of the de- uill. For wee wrestle not against fleshe and bloode, but against Rulers, against powers, against worldly Gouvernours of the darkenesse of this world, against spirituall wickednesse in beauenly places.*

For this cause take vnto you the whole Ar- mour of GOD, that yee may be able to resist the euill daie, and hauing fynished all things, to stand fast : hauing your feete shodde with the prepara- tion of the Gospell of Peace. Aboue all, taking the Shielde of Fayth, where-with you maie quenche all the fierie Dartes of the Wicked.

Take also the Helmet of Saluation, and the Sworde

Sworde of the Spirite, which is the Woorde of
G.O.D.

These Armes are commendable, & meete
 for a Christian, and hee is forbidden to vse o-
 ther materiall Armes, where he goes for Reli-
 gion and for hys conscience, which are no pro-
 per meanes to maintayne and defende them
 withall.

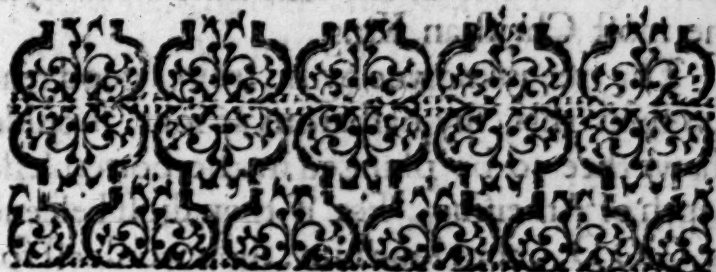
And nowe at thys instant comes to my me-
 morie, an example well worthie noting, shew-
 ing that Religion ought not to be debated or
 prooued by corporall Armes; The Hysto-
 rie is taken from the faythfull Corriualles of
 Spayne.

The Maister of * *Acantara, D. Martin* * True Re-
Ianes de la Barduba, of the Portugall Nation, ligion not
 entred in quarrell with the King of Granado, to be deci-
 about Religion, and would make prooffe of the ded by the
 trueth of his Religion by Armes. Heereupon, sword, note
 at the motion of a certaine Hermit, vvho had the exam-
 promised hym victorie against the Infidell ple.
 Moore King, (in despight of the King of Ca-
 stile to whom he was subiect, and had forbidde
 him to enter war on this occasion:) he brought
 an Armie to the Fielde, gaue Battaile to the
 Moore King, and there by the iust iudgement
 of God, was worthily punished; For there was
 he slaine, and hys Armie vanquished, & driuen
 to flight by the *Granadan*es.

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In thys case he vsed no manner of collour or
pretence, the trueth was, that he tooke Armes
for the maintenaunce of the Christian Religi-
on, and yet neuerthelesse was ouer-come. Then
thou, that vnder cloake of Religion hast raised
these Armes, and perpetrated so manie sundry
euils: what thinkest thou will become of thee?

That



That it is not lawfull for
a Subiect to Arme himfelfe against
*his King, for what pretence so euer
it bee.*



Si it not permitted the
(sayst thou) to bandie our
forces against an hereticall
Prince ? Albeit thou hadst
such a one, yet is it not for a
Subiect to Arme himfelfe a-
gainst his King, and that the
Catholique Noble men which follow him, may
well gyue thee to vnderstand. Tush, this is no-
thing els but thy deceit, it firs thee well to haue
such a colloured pretext, although thou hast no
hereticall Prince. For the good life and beha-
uiour of his Maiestie, with the desire hee hath
to be better instructed without obstinacie, if he
were in error as he is not, exempts him from
that

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that infamous name, and renowneth him wyth the most Christian King.

The tree is knowne by his fruite: good reason then that thy barbarous actions, shoulde shewe thee to be plunged in the bottomlesse depth of Atheisme. For if thou didst beleue in GOD, or but loue him: thou wouldest follow his word, and obey thy Prince: what euer he be in hys conscience, he seeketh not to constrain thine. He is a Christian, & most Christian King, further of from the infidelitie and impietie that raignes in thee, then thou or thy helpers, are neere your tyrannous willes to despoile him of hys Crowne.

I would particularly aunswer to all thy false inductions, placed in a rancke vnder thys shy pretence: if others (better able then I) had not doone it before mee, wherein there is not anie thing forgotten.

TO This is to bee granted, that a soueraigne Prince is not to be violat, and hys Subiects are bound to obey him (whatsoever he be :) without doing that which is contrarie to the honour of God. If the King command me to goe to war in his service, to mount my horse, and to giue a charge vppon the enemies of his estate: I will doe it most gladly, and am bound in duetie so to doe. If he commaund me to change my Religion: I will not doe it, neither is there any such duetie to be exacted on me. But his Highnesse

is

is so wise, as he well knowes, that his power tendeth not that way : at his descretion and appointment remaines our bodies and goods, the conscience onely appertaineth to God. He can not force it, and if (perchaunce) he should offer the meanes of * constraint: I would withstand him by sufferance, and giue ouer force, not resist againe by force. I will change my Countrey to shunne this compulsion, or I will dye in the defence of my Religion: notwithstanding, our good Kings thoughts are farre from this, he will not make warre against God, to take from hym his kingdome, which is our conscience & soule, he being inspyred with him, and burning in the zeale of his loue. Hauing deuided the French Empire with God: thinkest thou hee will take from him his part, or but enterprise vppon hys estate?

* Religion, not to be changed by any constraint, but to be withstood by patient sufferance, til God in iustice right the cause.

Hee is no Tyrant to doe so, like thee, that wouldest vsurpe, and teare it altogether out of his handes: but hee shall well enough defende thee, thou hast a puissant and vnconquerable aduersarie against thee, hee that with him hath part of this Empire. And when thou hast presented all thy humaine forces, those that thou hast gathered together of lost men and strange Spanyards, equall in number with the Armie of Xerxes: yet shalt thou not be able, (I will not say to fight) but onely to hold head against our Alcides, hauing hys Maister, the most mighty

G I

King

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King of Kings to be hys helper, who holds him by the hand, who in thys estate established him and the predeceffours of hy srace, for the space of fixe hundred yeeres and more, & commaundeth vs to obey him: thou (to thy extreame damage) hast prooued hys force more then *Herculean*.

* *Math. 10.*
23.
Rom. 13.
1, Pet. 2,

Hys Edicts and holy ordinaunces be obeyed, and most expressely already proposed by manie pennes, and sundry Doctours of diuinitie, for our perfection: which consisteth in the obedience due to G O D, and consequently, to such as he hath placed ouer vs, * Kings, Princes, and other theyr Lieuetenants, for the chastising and punishment of male-factors, and sounde assurance of the good.

* *Prou. 8.*
* That we
ought to o-
bey our
Princes, and
not rebell
for any ma-
ner of cause.

To resist the King and hys seculer authoritie, is to ryse against G O D, the Authour and protector of royall dignitie: by which * Kings raigne, and the Princes of the earth exercise iustice towards theyr Subiects; * By which the wise are maintained, Rebels prostrated, theyr enterprises ouer-throwne, and the iniury doone to the blessed and annoynted of the Lord, searched into, and venged wyth seuerity. The antiquity of the Royall estate, is most excellentlie noted in the holie Scripture, and recommended in *Melchisedech* King of Salem, in the tyme of the great Patriarch *Abraham*, long before *Moses*.

Kings

Kings depend and are established by God ouer theyr people: God sayd to the people of Israëll; * *When thou art come into the land which the Lord thy God giueth thee, and enioyest it, and dwellest therein, and if thou shalt say, I will sette a King ouer me, like as all the other Nations that are about me: the thou shalt make him King ouer thee, Whom the Lord thy God shal chuse from among the number of thy Brethren, and thou maist not sette a stranger ouer thee, that is not of thy Bretheren.* * *Dent. 17.*

Since thys Lawe, in the tyme of Samuel, the * *Israelites, desirous to vse theyr priuiledge receiued of GOD: demaunded that a King might goe before them, leade theyr warres, defend theyr Countray, and venge them on theyr enemies, euen as by all other Nations they behelde the Maiestie royall to florish and be aduanced. Which by the commaundement of God was graunted to them, wheron succeeded Dauid, chosen according to Gods owne hart, and so continued this dignitie among the Israelites: tyll by the deuision of the people, & diuorce of the auncient Religion, it was tortered and shaken, and afterward in the ende, dissipated and brought to nothing.* * *1 Sam. 9.*

Neuerthelesse, what captiuitie ensued on the people of the Hebrewes; what-soeuer strange Kings were commaunded them: yet had they euermore in chiefe commendation the Royall greatnesse, and were instructed by the

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Prophets to obey and pray for their Kings, yea; although they were Ethnickes and Pagans, in so much as GOD had appointed them their Lords, during their bondage and captiuitie.

* 1. Peter, 2

* Subjects ought in all feare to submit themselves to their Princes, not onely the good and humaine, but those likewise that are stearne & rigorous, for this is agreeable to the wil of God. If any one for the cause of hys conscience towards God, endureth vexation and suffers vniustly, our God in no case will permit the Seruaunt to contend against his Maister, nor the vassayle to take vp Armes against his King.

But the King (sayst thou) is contrary to thee in doctrine, what dooth thys pretence auayle thee? when were he contrary in doctrine, and as impious and sacriligious as thy selfe: yet it followes not, that iustly thou art to reuolt from him, to make warre vpon him, to attempt hys life, and the spoyle of his estate.

It is certaine that *Saule*, for hauing contraryed Gods commaundement, in pardoning the *Amalechites*, whom he should haue put to the sword: hee was giuen ouer to the euill Spirit, who by times tormented him, and declared him vnworthy of the Realme: Notwithstanding, was it lawfull for any liuing man among his subiects, to enterprise against him? So much wanted it in *Dauid* himselfe, who coulede finde farre greater occasion to doe it than any other,

. not

not onely pretending to the Crowne, (hauing
 beene before by the Prophet *Samuell* annoyn-
 ted *King of Israell) but also carrying in me- * 1 Sam. 16.
 morie the iniuries he receiued of *Saule* day by
 day, in recompence of his good and faithfull
 seruices: albeit he were a fugitiue, he, his father,
 and all his race: albeit in despight of him,
 (through cruell indignation) *Saule* had caused to
 be slaine, the sacrificing Priests of God, to the
 number of foure score and fise, that wore the
 linnen * Ephode: besides, discomfited their cit- * 1 Sam. 22,
 tie Nob, & in the same rage slewe with the edge
 of the sworde, so many men, women, children,
 yonge sucking Infants, Oxen, Sheepe, and As-
 ses, as were there to bee founde, onely because
 the hygh Priest *Abimelech* gaue *Dauid* to eate
 in extreame necessitie, as also deliuered him the
 sword of *Goliath*, being ignorant that he had fled
 the Court, and was in *Saules* displeasure.

Although that *Dauid* was searched through
 all the corners of Israell, in the Mountains, De-
 serts, Rockes, and places very neere vnaccessa-
 ble: although that *Saule* had appointed & con-
 cluded his death, and *Dauid* hearing this sen-
 tence, well knew himselfe to be innocent: al-
 though that God had giuen the King into hys
 handes, and easily hee might haue put him to
 death: Yet had he no will to touch the person
 Royall, assuring himselfe, that who soeuer durst
 be so hardy, what good right so euer he coulde

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pretend in the cause: yet should he not stande innocent before the face of God.

* *1. Sam, 24* Which well hee witnessed in the Caue of * En-gadi, and in the Desert of * Ziph, euen there where soone after *Saule* was discomfired. For euen as *Dauid* was hyd in the Rockes of En-gadi, *Saule* beeing aduertised thereof, tooke three thousand of the most chosen men in all *Israell*, and so went to seeke *Dauid* and his men, in solitarie and vn-habitable places. There *Saule* causing his men to come before hym, went into a Caue to ease himselfe; and *Dauid* and hys men remained behind within the same Caue, whē as *Dauid*s people thus spake to him. *Nowe is the day, whereof the Lorde thy God tolde thee: see heere & giue thine enemy into thine hand, and thou shalt doe with him, what thou pleatest.*

1. Sam, 26

Dauid behelde his enemy alone, in a place conuenient, farre enough from hys men, disgarnished of defence, and brought in all poynts according to hys owne wyll. Hee coulde haue smytten hym, without hazarding the meanest of hys people, or without moouing his enemies troupe: now could he haue left the Host a buried memorie of the place wher *Saule* had withdrawn himselfe, that there should not remaine any tracke of hys entrance or forth-coming. Albeit he knew by thys deede, he should be deliuered from all hys enemies at once, and aduanced to the Maiestie royal promised him before: notwithstanding

notwithstanding, hee was so farre of from re-
knowledging the ingratitude and ill will of the
King, as secretly hee arose, and cutting a peece
of the skyrt of hys garment, beeing yet touched
in his hart because he had done so much, he sayd
to hys men. *The Lord keepe me from dooing that* *1 Sam. 24.*
thing to the King my Soueraigne Lord & Maister,
the Lords annointed, let not me lay my hand on his
person that is sacred and annointed. For albeit hee
is nowe in my power to reuenge my selfe, yet will I
not doe that which I knowe is defended and probi-
bited by God, seeing he is annointed of him.

Thus *Dauid* appeased the people wyth hys
words, and woulde not permit them to ryse a-
gainst *Saul*, notwithstanding all the reasons
they could alleadge: so that *Saul* acknowledg-
ing his humanity, by the demonstrations he had
of *Dauid* at his comming forth of the Cauerne, he
fell into teares, and thus spake vnto *Dauid*.

Thou art more righteous then I, for thou hast
rendred me good, whereas I intended thee euill, and
thou hast shewed mee this daie the good thou hast
doone me: for asmuch as when the Lord had gy-
uen me into thy handes, yet thou wouldest not kill
me. For who shall find his enemy, and let him de-
part into a good waie: wherefore the Lord will re-
ward thee with good, for that which thou hast done
unto me this day. And nowe I beholde, and knowe
for a certaintie, that thou shalt be King, and the
kingdome of Israell shall be stablished in thy hands.
Such

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Such were the words of *Saule* to *Dauid*, beholding the humanitie *Dauid* had vsed towards him: by which pardoning of hys enemy, he aduanced hym, and was so farre of from beeing auenged, as hee withdrewe himselfe from his right of raiging in the Kingdome which God had giuen him.

I cannot omit in thys case another deede of *Dauid* toward *Saule*. The *Ziphians* being come to *Saule* in *Gibea*, aduertised him that *Dauid* was hid in the Mountaine of *Hachilah*, which was face to face before the Desert of *Iesimon*. Then *Saule* renuing hys mortall enmity against *Dauid*, accompanied himselfe with three thousand able men, and pitched his Campe on the Mountaine of *Hachilah*.

Nowe *Dauid* dwelled in the wilderness, and knew by hys espials that *Saule* was come neere him; wherfore (in the night) hee came to the place where *Saule* had placed his Campe, and hymselfe slept within the Fort, hys Tents beeing pitched rounde about him, and very neere him was *Abner* the sonne of *Ner*, the chiefe Captaine of hys Armie. Which *Dauid* perceiuing, discended into that place with *Abisay*, & approached neere his enemy *Saule*, when *Abisay* thus spake to *Dauid*. * God hath closed thine enemy into thy hand this day, now I pray thee let me smite him once with my speare to the earth, and I will not stirre a foote from thee: wherto *Dauid* answered.

1 Sam, 26.

swered. I will not haue him smitten: for what is he can lay his hand on the Lords annointed, and be guiltlesse. And Dauid said furthermore. So truelie as the Lorde liueth, no harme shall be doone him: but rather God shall smite him, or his day shal come to die, or he shall discend into battaile, and there perish. The Lord will keepe me from laying my hand upon his holie and annointed: but I pray thee onelie take hys Speare that standes at his heade, and his Cruse of water, and so let vs depart.

Thus *Dauid* contented hymselfe wyth thys brauado: euer-more declaring hym to be no way excusable, that should attempt any thing against the person of the King.

Let me say beside, that *Saule* beeing slaine in the fight against the Philistines, and *Dauid* hearing tydings of hys death, was very sorrowfull, and vsed meruailous lamentations; commaunding him to be brought before hym that had cut off his heade, who thought to delight hym with bringing the head of *Saule*, saying that he had doone him to death, when *Dauid*, mooued with pittie and anger: *How is it (quoth he) that thou wast not afraid to lay thine hand on the Lords annointed? Thy blood be vppon thine owne heade, for thine owne mouth hath testified against thee, saying: I haue slaine the Lords annointed.*

All the water of the Sea cannot then serue to wash the murderers of the late King, neyther shall any of them be held excusable, that pursue

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the life and estate of hys successour, our vertuous and most valiant Prince. But thou alleadgest the Prouerbe common among the barbarous: *Si ius violandum est, regnandi gratia violandum est*: If right be to be violate, for a kingdoms sake it is to be violate. Wherefore then vselft thou the pretence of Religion and common-good, to ouer-throw the most simple with these deceits? Thys prouerbe is of Tyrants and Atheists, who regard not that God is the reuenger of Kings, and returneth euill to such as enterprise against theyr estates.

What aduancement receiued *Abfalon*,
* 2. Sam, 16 listning to the pernicious counsell of * *Achitophell*, and following it, attempted against the person of King *Dauid* hys Father? What happened to * *Adonia*, who thought to vsurpe the Realme against *Salomon*, hauing deceiued the Mother of the King, as very well it was made knowne vnto him afterward? How is it chaunced to those, who (to the hard hap of Fraunce) taking a morsell wyth the Spanish enemy and the trecherous League, haue troubled thys estate? Howe will it fall out with such, who after beeing in fauour wyth the coniuration, dyd by a Monke murder the late King? let them not now stand doubting, seeing that GOD is iust.

But to confute the colloured obiection of the Leaguers at thys day, who say, that the King
is

is of a contrary Religion, and thereby pretende an excuse for theyr conspiracie. Haue they not read in the holy Scripture, that * *Ieroboam* king of Samaria, had reiected the auncient Religion? VVhat Prophet perswaded to make war against hym? Hys Sonne dyed of disease because of hys sinne: the ruine of his Realme was fore-told him, but not executed by hys Subjects, offenders against the Law of God.

Great euils befell to * *Achab* & the Realme of Israell, for hauing brought in new Religion by the perswasion of *Iezabell*, Daughter to the King of the Sidonites; false Prophets were permitted, the Altars were destroyed, and the better sort of people put to death. Neuerthelesse, * *Elias* the chiefe Prophet of that tyme, albeit he was of wonderfull zeale: yet did hee not commaunde that any one shoulde rise against the King?

The Prophets of God were hid in Caues, an hundred in one place, and an hundred in another, secretly nourished with simple breade and water, the good men of behauiour afflicted on all sides: and yet was none of them offended with the King, or any enterprise prepared against hys person.

The Prophet onely shewed him his sinne, and that * GOD would punish it by drought, three yeeres and a halfe: but who euer read, that hee incited any one to contend against his

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Prince? Farre off from him was, *qua vim vi repelleret*, he willed none to repulse violence with violence, and so to deliuer their Countrey: but
* 1, Kin. 19. hearing that * *Iezabell* sought for him to put him to death, he referred vengeance to the hand of God only, who sheweth himselfe a Reuenger, when any one is vniustlie punished by the Magistrate, (whome no man is permitted to resiste with armes) according as it happened to *Achab* and *Iezabell*. For besides the death of many Prophets, they caused righteous * *Naboth* to bee murdered, thereby vniustly to gette his Vineyard, and then our God, who reserued the punishments heereof till conuenient time, suffered
* 1, Kin. 21. *Achab* to endure such necessitie, as hee ouerthrewe himselfe and was * slaine. As for *Iezabell*,
* 2, Kin. 22. shee was * throwne from the height of a
* 2, Kin. 9. Towre by her Eunuches, rent in peeces with dogs, & her members scattered in the vineyard of the innocent, whose death shee had before solicited.

* 2, Kin. 22. Dyed not * *Athalia*, who put to death all the royall Children of *Ochozias*: whereto withstood the high Priest *Iehoiada*, that reserued *Joas*, in whom the reigne was afterward established and made peaceable: But very true is it, that when *Joas* fell into forgetfulnesse of thys good turne, hee consented to the death of *Zacharia* sonne to *Iehoiada*: for which cause, God suffered that he shoulde be slayne by hys owne proper

proper seruants, which (notwithstanding) none of the sacrificing Priestes nor Prophets would attempt or perswade, considering that aboue all things the person Royall is to be reuerenced.

How many * Prophets were in tymes past put cruelly to death by Kings, who neuer excited any tumult against them, but rather counselled and induced them to repentance? *Esay* was parted through the myddest of the bodie with a Sawe, by the commaundement of the King *Manasses*.

* *Epiphanius* in hys booke of the lyues of the Prophets.

Jeremie was kept prisoner vnder *Zedechias*, by the Gouvernours of the Lande of Benjamin. The * three Children were cast into the midst of the fiery Fornace, by the commaundement of *Nabuchodonozor* King of Babilon. *Daniel* was two seuerall tymes cast out to the Lyons, vnder the raigne of Pagane Kings; Yet reade we not that these dyd so much as speake euill of the Princes & Magistrates, that gaue such sentence on them.

* *Dan. 3,*
and 6.

Looke then vpon our Sauour Christ hymselfe, the true example of iustice, albeit hee knew the wicked intent of * *Pilate*, did he make any acknowledgement of hauing power from aboue? Where dyd he commaund to force the cruell Magistrates, albeit he could haue done it when himselfe pleased? Moreover, did he not reprove the wish of * *S. Iames* and *S. Iohn*, who desired that fire might discend vpon Samaria,

* *Iohn. 8. 9.*

* *Luke. 9.*

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because theyr entrance there was refused? * S. Paule, albeit he were smitten before the Prince of the Priestes: dyd he not freely say *He knewe not his greatnes when he reprov'd him*? For it is written (quoth he) * *Thou shalt not curse or speak euill of the Ruler of the people*: howe much lesse lawfull is it then, to attempt any ill against hys person?

But still thou obiectest, that the King is of a contrary Religion. The late King whom thou dydst murder, was not he a Catholique? yet in thy bloodie passion hast thou slaine him, contrary to the will of God. And should it be that our King were of a contrary Religion, and an enemy to the Lawes of God, (which hee is not, but feares & honours him: cheriseth his subiects both of the one and other Religion, would gladly pacifie hys Kingdome, & requires to be instructed if he were in errour,) is that sufficient cause for thee to kyll him, whom GOD alone hath lifted to thys authoritie? The contrary were more necessary rather, as S. Paule sayth * *To over-come euil by doing good*, * *so that our good works may serue to stop the mouthes of ignorant and foolish men*: whereby those may be confounded, that esteeme Religion to be an enemy to the publique quiet.

For who doubts that *Nabuchodonoxer* was a not a man of pernicious opinion, when hee destroyed the Temple, ouerthrew the Altar, pyld away

away the holy Vessels, led captiue the people of Israell into Babilon, and constrained many to worship the Image which he caused to be erected: yet neuerthelesse, so farre were these people from conspiring against him, as * *Barruch* the Scribe to *Jeremie*, in the name of them wrote to the Iewes that remained at Ierusalem, that they should pray for the life of *Nabuchodonozor*, King of Babilon, and *Balthazar* hys Son. See *Daniell* himselfe, was not he faithfull to *Darius* and *Cyrus* theyr successours? Albeit he was a stranger and a Captiue, found he not grace of the for hys loyall seruice: yet notwithstanding, he was by nation a Iewe, the other Gentiles: he the seruaunt of God, the other Idolaters: he a Prophet of God, the other blinded in al their doctrines.

I would haue all the Prophets alleadged, & find me but one, that vnder any pretence whatsoever it were, dyd at any tyme take Armes against hys Prince: yet were they vsed but as vagabounds, glad to lyue in, * *Mountaines*, in * *Heb, 11* *sollitarie and desert places*, to escape, and not to mooue persecution.

* *S. Iohn* the fore-runner of our Sauour *Iesus Christ*, saw in his time *Herode Idumean*, a * *Math, 3.* counterfeite Iewe, vsurpe the Realme of Galilee * *Iohn, 1.* and Iurie, he knew the Romaines to be Gentiles * *Marke, 1.* and Idolaters, that they had by force not right, deprived the people of Israell of theyr libertie: brought.

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brought them to be tributarie, ordained Governours after theyr owne minde, and done such things against the people of God, as hee myght well complaine on and lament: did he for al that purpose any thing to their preiudice? or teach them to reuolt against theyr Empyre? The Pharisies came to hym for counsell: gaue he them any meane to mutinie against the Romaines? The Souldiours and men of war came to hym, sayd he any thing else to them, but that they should remaine contented wyth their wages?

Dyd he say to them, that the Romans ought not to raigne, or because it was permitted, that therfore they should rise agaynst them? Moreouer, *Herodias* molested him, King *Herode* hated him, because he was not a pleaser of theyr persons; He knew wel that his death was plotted by *Phillips* wife, dyd hee therefore animate his Disciples to sette themselues against her or *Herod*? or dyd he practise any meane to escape? Nothing lesse, but willingly entred the pryson, submitted hys necke to the Executioner, offered himselfe to the death: hauing good meanes by hys followers that day by day visited hym, to rayse a mutinie among the people for his deliuerance. For how should hee haue prepared the * Lords way, if at that time and place hee had shewed himselfe impacient? Hee was the fore-runner of hym, that taught him to obey,
pay

* *Ef. 1y. 40*

pay tributes, & doe the rest of hys dutie to the Princes of this worlde, albeit they were Pagans and Idolaters.

That it should be so, our Sauionr IESVS CHRIST, dyd hee euer preach or permit, that any one should styrre against *Casar*? he so much despised it, as beeing demaunded if it were lawfull to pay hym tribute or no, hee answered * *Giue vnto Casar that which is Casars,* * *Math, 22.* and vnto God, that which is Gods. I say furthermore, himselfe, although he was poore, yet paid he the Trybute for him and S. Peter: commanding him to take out of a * *Fish a peece of mo-* * *Math, 17.* ney, to dyscharge there-with his duetie. Hee sawe the Publicanes and gnawers of the people, to be exacters & ransackers of poore soules, vnder pretence of seeking the Romaine Princes right: neuerthelesse, he neuer did or would take occasion to murmur, but himselfe haunted to the Publicans, and dyd * *eate & drinke wyth* * *Luke, 12.* them.

He well noted the ambition of the Kings of the Gentiles, saying: they would stand vppon the tytles of gouerning: yet did hee euer animate the people to chase them frō their seates? He knew the cruelty of *Herod*, the iniustice of *Pilate*, the auarice and hypocrisie of the Scribes and Pharisies: notwithstanding, he euer-more commaunded to obey them. Dyd he find faule with the Scribes and Pharisies sitting in *Moises* chayre?

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chayre ? or that the people should not do what they sayd, albeit theyr workes were very contrary ? Beeing brought before *Herode*, dyd he murmur ? When he was bounde to be presented before the wicked Iudges, as well Iewes as Pagans ; Did not he forbid * *S. Peter* to vse the sworde ? yet neuerthelesse he knew himselfe to be innocent, the other vile men : he iust, the other vniust : he trueth it selfe, the other full of lyes, and corrupted by false witnesses.

* *Iohn, 18,*

He could with one word haue ouer-thrown them, as sometime hee did the imperious Rulers : he could haue past thorow the middest of them, as he dyd in Nazareth : hee coulde haue made the earth swallowe them, as of olde the mutinous were with *Dathan*, *Corah*, and *Abiram*. Notwithstanding, to leaue an example to such as were his, he esteemed it better to suffer, and councelled rather to flye, then vse violence against the Magistrate.

* *Math, 15*

So other-whiles, seeing his Disciples began to animate themselves against the Pharisees, * *Let them alone*, (quoth hee) *they be the blinde, leaders of the blinde* : and so taught them rather to Arme themselves with patience, then to offer any violence. He very often fore-told them,

* *Math, 10*

* *That they should be brought before Kings, Princes and Iudges, for his sake* : Did he therefore bid them finde some meane to sette footing in the Realmes they entred, to the end they shold cō-plot

plot and practise the death of the Lordes that there ruled? Did he counsell them after they entraunce into speech, to aduaunce theyr complaints, afterwarde Armies, and then treasons?

Did hee euer aduise to vse humaine fortes, to such as had nothing but the two * weapons ** James 1.* in the time of their furie? To take from any for such as had left their owne; to lift such to the * seates of the earth, as war-fared onely but for ** Luke 22.* heauen? He told them that they should be happy when they endured persecution, when they were afflicted and chased. Did he ioyne hereto, that they should be happy when they had murdered a King, spoiled a faire Countrey, prayed on all the goods of poore people, massacred and killed all such as withstood them?

In what place of the Scripture canst thou finde, one onely point for confirmation of such deedes? Where canst thou shew that the Apostles made themselves heades of such enterprises? From what word dost thou gather, that the Subjects may bandye themselves against their Prince? If we shall come to the Apostles, wee shall read sufficiently, howe they endured persecution by Tyrants: yet shall wee not read, that by corporall armes they offered rebellion. The Apostle S. Peter was helde prisoner by King Herod: the Armes of the * Church, was ** Acts 12.* fasting and Prayer for his deliuerance. The selfe same Herod put to death S. James, the brother

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of *S. Iohn* : yet did not the Church in any case mutinie against him. * *S. Stephen* was stoned by the wicked sentence : with what Armes did he reuenge himselfe ? He knewe that the Prophet had sayd : *Leaue vengeance to me for I will doe it* : therefore he spake no euill, but prayed to God for his persecutors.

Thys charity dyd hee learne of hys Maister Christ Iesus : who kissing the Traytour *Indas*, called him friende, and prayed vpon the Crosse for hys tormentors. Likewise he had learned of him, that he which sheddeth blood, is the child of the deuill, such as the Iewes were, in following the desires of their fathers. * *For* (quoth he) *the deuill your father, was a murderer from the beginning*. And because that * *light and darknesse, Christ and Beliall*, God and the deuill are not alike; Therefore our Sauiour gaue his Disciples manifestly to vnderstand, that they ought to abhorre bloode and slaughter. VVhich *S. Paule* well witnessed, when he gloried not in temporall Armes, but spirituall : not in the honours of thys world, but in afflictions for Iesus Christ : in prisons, fastings, thyp-wracks, hatred, perrils on the way, daunger of spoyles, deceite of false bretheren, and other persecutions, assuring himselfe, that these were the meanes whereby a Christian man was to be exalted.

* *Psal, 44* * *Hee* (sayth he) *shall be hated and despised of the world*. Likewise, * *He is as a sheep appointed for*

* *Acts, 7,*

* *Iohn, 8,*

* *Matth, 6,*
* *2, Cor, 6,*

* *2, Cor, 9,*

* *Psal, 44*

* *Rom, 8,*

for the slaughter. Great difference is betweene the Apostles and the false Apostles at this day, in seeking the meanes to surprize Kings, gainst whom they no way practised any reuenge. We endured persecution, sayth Saint Paule, yet were we not vanquished, in that, as witnesseth S. James,

* That the persecution of our sayth, moulded vs in patience, whereby all the worke of a Christian is accomplished. * James, 1.

For thys cause he taught hys scholler Timothy, to make prayers for Kings, Princes, and Gouvernours, to the end hee might liue peaceably: albeit such as then raigned in hys tyme, were Pagans and Idolaters. * S. Peter enioyned * 1, Tim, 1.
the lyke to the Churches, to honour their Kings, acknowledging that they were established of G O D, who ordained that all persons shoulde be subiect to the higher power; He commaunded they should be obeyed, and if any one offered to resist them, he went against the ordinance of God. * 1, Pet, 2.

Notwithstanding, who ruled in hys tyme? Was hee a Christian Prince? or any King that looued true Religion? Hee was a barbarous Nero, inhumaine, an Idolater, the most cruell of all the worlde. Dyd the Apostles resist his tyrannie by Armes, although he was not theyr naturall Prince? * S. Paule reuerenced Agrippa * Act, 13 and Felix, he honoured Lisbius the Proconsull: he neuer lifted weapon against the Princes, after

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he had rid himselfe of those Armes, which at first he bare against Christ Iesus. Of a Wolfe, he became a Lambe: of a blood-seeker, peaceable: of a sedicious, humble and obedient: of a mutiner, soft and tractable: thys chaunge hee made of himselfe, after he was brought into the yoke of the Euangelicall doctrine. On the contrary, madly these false Apostles, haue throwne off thys manner of life, forsaken Christian Religion, gyuen place to rebellion, enemies to GOD, the Church & Princes: sedicious, robbers, spoylers, murderers, and in all points lyke to the Prince of dissention.

For who-soeuer commeth into the Church, is conducted by the Spirit of peace, ** endureth all things, rendereth good for euill: and according to the words of Christ, * loueth his enemies, doth good to them that hate him, pray for them that persecute and afflict him,* surmounting the wicked, not in euill, ** but in good.* But he that is abandoned to the euill spirit, is ruminating on bad thoughts, prepareth traines for his brother, and by force seeks to lay hold on hys enemy. And in all these actions is not found any one more detestable against God and man, then to rise against the person of a King or Prince, to smite or murder him: for he is hallowed and annointed of God, of whom he representeth the maiestie, though he be but a man, and mortal as others are.

Thou

Thou vnder-proppest thy hatefull will, to kill thys King as thou didst the last, with the examples of *Iael* and *Judith*, the first whereof kylled *Sisera*, chiefe of the Armie to *Iabin* King of Chanaan: * he flying to saue hys life in her house, and she perceiuing him a sleepe, tooke a nayle of the Tabernacle, and a hammer in her hand, and so droue it thorow the temples of his head. The other leauing the Cittie of Bethulia, and brought into the Pauillion of *Holophernes*, Captain of the Armie to *Nabuchodonozor*, seeing hym drunke and a sleepe, occasion presenting it selfe, she cut off his head, and brought it away in a bagge by her seruauit. * *Iudg. 4.* *Judith, 13.*

These actes truly were very gracious in these Dames, and worthy of great commendation, in respect they attempted not against theyr King or Prince: but against such as wold ouerthrow the estate royall of theyr Country, and there against opposed themselves with all their strength. Do these examples excuse thy villanie & faith-breaking with thy King? In those tymes, *Iabin* & *Nabuchodonozor* had no right ouer those people, they came as strangers and enemies against them (as at thys day thy aliens and confederate Leaguers, come against our King, against his estate, and against his subiects,) and therefore were they so entertained by them.

But after that God had permitted, that one of them should commaunde his people: what was

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was he that would not endure it patiently, and (as we haue said before) did not vse prayers in Ierusalem, for *Nabuchodonoxer & Balhazar* his Sonne?

* Can. Iu-
lianus, Can.
qui resistit
potestati.
Can Impe-
ratores, et
Can. seq. 11
q. 3.

I could stand long vpon the reasons and examples of elder times, to testifie the obedience and reuerence, that the first Christians bare to theyr Emperours and Kings, they that were both Pagans & Ethnicks: acknowledging their dignity to be venerable, albeit they would not follow theyr Religion. Which hath beene approved by the * Canons of auncient Popes, and deliuered in theyr owne Decretalles: as before me hath beene very well noted, by the Authour of the *Labyrinth of the League*. They all haue agreed, that the pretence of Religion what soeuer it be, coulde not giue any collour to a Christian man, to mutinie and rebell against hys Prince, to take his life from him and hys estate.

* Tertul. in
his Apol.

They ordinarilie pronounced this sentence, * *Malumus occidi, quam occidere*, that they loued rather to be kild, then to kill. For although they were vniustly afflicted by their Princes: rather woulde they submit themselves to the death, then lyft Armes against them. Therefore not to grow tedious to the Reader by prolixitie, I will cease from bringing in the auncient Ecclesiasticall Histories, and testimonies of the Fathers: considering that diuers other haue largely discoursed thereon.

Thou

Thou pretendest a collour of libertie and ease of the people, but doost thou therefore bring any remedie? Doost thou discharge them when thou pillest and ransackest the poore, and burnest what-soeuer thou canst not cary away? Thou wouldest call the King to iudgement, according to the fable of the * Woolfe and the o-
 ther Beastes: to the end, that vnder the shadow of reason, thou mightest vse violence and murder him.

* Aescop
 Apolo.

Doe we reade of the auncient Prophets, that they complained of * exactions of their Princes, and that thereon they grounded occasions to make warre against them? All theyr care was, to shew the Princes their faults, and to admonish them of Gods vengeance: not to prouoke the people, and to incite the to lift Armes against them. And it is not to be doubted, but such as gouerned in theyr time, were well worthy of reprehension: for which cause, *Esay* in the beginning of hys prophecie, thus deliuered his words to the people of Israell. * *Thy Princes are wicked, and companions of theeues, they loue gifts altogether, and gape after rewards. As for the fatherlesse, they helpe him not to his right, neither will they let the widdowes causes come before them. Therefore saith the Lord God of Hostes, the mightie one of Israell: Ah, I must ease me of mine enemies, and auenge me on my aduersaries, and set thy Iudges againe as they were sometime, and thy*

* Occasion
 taken by the
 imposts for
 the weale-
 publique.

* *Esay, i.*

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Councillers as they were from the beginning, and then shalt thou be called the righteous Citie, the faithfull Citie.

Thus this good Prophet fore-told the iudgment of God against these Princes, and the restoring of the good Iudges and Counsellours: considering that the reprobate were the cause of the euill happened in Israell. A little after, he sayth. * *My people, thy Leaders deceiue thee, and corrupt the way of thy foot-steps. The Lorde shall enter into iudgement with the Elders and Princes of the people, and shall say vnto them. It is you that haue burnt vp my Vineyarde, and the spoyle of the poore is in your houses.*

The Prophet Ezechiell sufficientlie witnessed & noted the vices of the Princes in his time, saying, they were as * *Woolues that ranished the pray, that effused blood, that they lost their soules, and gaue themselves to auarice. Hee brought in GOD, speaking against their exactions and imposts, and admonished them to keepe onely a iust ballance. Amos calleth them * Kine of Basan, outragious to the needie, & oppressours of the poore. Micheas deliuering them before God, reproo- ueth them * that they hated the good, & loued the euill, they pluckt off the skinnies of the people, & their flesh from their bones. Sophonia calleth the * ro- ring Lyons: all which tytles sufficiently testifie, that the Gouvernours and Iudges in theyr times, were verie wicked. Yet notwithstanding, none of*

of the Prophets, although they beheld the people to sincke vnder the exactions, as despoyled of all, and brought into pouertie, did at anie tyme, vnder pretence of the Weale-publique, counsell the people to mutinie or rebel against theyr Princes, but rather vehemently perswaded them to pacience.

Callest thou in question any Pagans, or of the doctrine of Mahomet, or Heretiques, who for maintenaunce and aduancement of theyr deceitfull & false opinions, haue wickedly conspired against their Princes? *Alexander*, who was slaine by a Souldiour, that prostrated hymselfe at his feet before the Cittie of Tauris. *Amurath*, the first King of that name in Turkie, who after hee had discomfited the Despote of Seruia and Bulgaria, was traiterously put to death by a slaue of Bulgaria, who feigned that he came to saue his life. King *Sigibert*, enuironed with all his people, who at the motion of *Fredigonde*, was assailed and murdered by two aduenturous Gentlemen. Certaine people of Phenicia, holding the Law of Mahomet, called murderers, otherwise *Beduines*, dwelling in hollow nookes of the most spacious Mountains, lyuing vnder a Lord, whom our predecessours knew by no other name, then the Auncient or Great of the Mountain: they vnder imagination of a Paradise of pleasure, which he had perswaded into theyr heades, bare this marke on

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them, that they made a sollemne vow to massacre all Princes they could lay holde on, that were contrary to theyr sect and opinion.

By them was the County of *Tripoli* put to death, *Edward* of Englande taken, and many other great Lords, who by them were either slain or held as prisoners. From them came first the word of murder, as whē one cōmitterh slaughter or such like crueltie, by watching for spoile. I knowe that dyuers other raised themselves against theyr Kings and Princes, vnder the couerture of Religion: but I deny that such murderers, (seeing necessarily we must so call thē) were Christian Catholiques, or that for the true faith they enterprised such massacres, so oft and many times condemned in the holy Scripture.

* *Sleiden* in his tenth booke of the estate of Religion.

Moreouer, *Alexander* and *Amurath* were not Princes and Superiours to such as slewe them, the other likewise were led by a sathanicall spirit, euen as these murderers or *Beduines* were; And the * *Anabaptists*, who within thys little while preached the aduancement of the Kingdome of G O D, teaching all Princes to crowde in with theyr secte likewise.

Then tell me Leaguer, what remedy is left for thy euill? What excuse can saue thee for thy late murder? Thy leueying of al thy Armes and hostility against thy last Prince, and hys so worthy successour our *Alcides*, the restorer of the estate, and the Father of hys Countrey?

Sayst

Sayst thou he is a Tyrant, or an Heretique, if thou gyuest him these tytles, it is onely but thy passion that leades thee, because of the death of the Duke of *Guyse* & hys brother: for before their death, the pernicious booke which thou didst cause to be imprinted, in fauour of thy tyrannie, intituled, *An aunswer of the true Catholique Frenchmen, to the aduertisement of the English Catholiques, for excluding the King of Nauarre from the Crowne of Fraunce*, published abroad in Paris since the Barricados: exalted him, and called him *the enemy of heresie*, in the leafe 125. beside, named hym, *the most religious and deuout of all the Kings of Fraunce, or thorowe the worlde*, leafe fife hundred seauentie-three, and fife hundred sixtie-one. *That he was verie foolish and a beast, who shoulde imagine him to fauour an heretique*, leafe one hundred fortie-fixe, and fife hundred sixtie-two. *That the Catholiques ought to serue him faithfully, and by all manner of good words to adore him*, leafe thirty. How comes it to passe then thou art so suddainlie changed, and gone so farre from thy dutie toward thy Prince, by thee acknowledged so Catholique, and voyde of all suspicion of heresie? But if belying thy selfe, thou wouldest notwithstanding tearme him to be a Tyrant, lysten the resolution of *Thomas of Aquine* agaynst Tyrants.

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Truely

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Thomas of Aquine in his first booke and sixt Chapter of the gouernment of Princes.

Truely, (sayth hee) if there be an excesse of tirannie, it were much better to suffer for a time thys mys-gouerned tyrannie: then in contending against it, to be wrapped in many great dangers, more full of griefe and trouble, then the tyrannie it selfe. For it may so fall out, that they which make head against the Tyrant, and lift themselues in reproofe of hym: cannot get the vpper-hand, and so by that meane the Tyrant shall be irritated and prouoked to become more cruell. But if any one should goe beyond the Tyrant, and vanquish him: from the same successe often-times ensueth great discorde and dissention among the people: eyther meane-while the presumption is offered against the Tyrant, or after he is brought vnder, for then the multitude deuide theselues in diuers parts, touching the qualitie and manner of theyr gouernement.

* That it is not lawfull to kyll a Tyrant, nor should a Tirant therein offend himselfe.

It happens also sometimes, that when the people giue chase to the * Tyrant, by the ayde and Armes of any assistant: the helper attributeth the power to himselfe, and becommeth tyrannous likewise: so that the feare to endure another, considering what they did with him against the first, presseth downe the people with a more troublesome and grieuous thought of seruitude. For it falleth out by custome in tyrannie, that the last is more insupportable then the first: when the Tyrant giues not ouer hys prede-

predecessors extortions, but himselfe (following the mallice of hys own hart) inuenteth new and farre more worse.

For this cause, as oft-times els it happeneth, in the Cittie of * *Siracusa*, each one desired the death of *Dionysius* the Tyrant: yet a certain old Woman prayed continually for his health, and desired that he might lyue after her. The Tyrant beeing aduertised of the earnest prayer of thys olde Woman, demaunded of her wherfore she did so, and what was her meaning thereby: whereto she thus aunswered. When I was a young Mayden, and our Countrey at that tyme had a verie troublesome Tyrant: I desired hee might die, when not long after he being slaine, there succeeded him another farre beyond him in cruelty. Then thought I, we should be most happy indeede, if we might behold likewise the death of him: but he beeing deade, the thirde Gouvernour became worse then both the other. Nowe therfore if you should die, doublelesse one more cruell would come in your sted, and therefore I pray that we may keepe you still.

But if the excesse of tyrannie bee too intolerable, some are of the opinion, that it appertaineth to the vertue of couragious and valiant men: to kill the Tyrant, and expose themselves to the danger of death, for deliuerance of the people, as of the like we haue example in the old Testament. For * *Aioth* gaue a stroke with

* A notable example wel worthy memory.

* *Iudg. 3.*
his

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his dagger in the belly of *Eglon* King of Moab,
who oppressed the people of God with exceeding great seruitude: and killing him, himselfe was made Iudge ouer the people. But thys deede is not conuenable, neither dooth it agree with the doctrine Apostolicall. * For S. *Peter* teacheth vs, to be obedient, not onely to good and ciuill Lords or Princes, but also to the wicked and troublesome. For this is most gracious, when for the cause of conscience and loue of God, any one endureth iniurie, or suffereth vniustlie.

In thys case then, when so many Romaine Emperours persecuted tirannously the fayth of Iesus Christ, and a great multitude as wel of the Nobles as also the meaner sort, were conuerted thereby to this fayth: they were praised & commended because they resilted not, but endured patientlie and with courage the death, for the loue of Christ Iesus, as we may see manifestly in the holy Legion of the *Thebanes*. Shoulde we then rather iudge and esteeme, that *Aiorb* had kild anemie, then one that was a Gouvernour of the people, albeit he was a Tyrant.

By this reason we read in the old Testament likewise, that they were put to death which killed * *Joas* King of Iuda: although hee had left the seruice of God, and the sonnes of them were reserued aliue, according to the comaundement of the Law.

Now

Now thys shall be dangerous to the people
and theyr Gouvernours, if any one by particuler
audaciousnes and presumption, attempt the
death of such as present the chiefe office, al-
though they bee Tyrants: for often-times in
such dangers, the bad commeth sooner in place
then the good, and the Empire or signeurie of
Kings, is as burdenous and intollerable, vnder
the * wicked, as vnder tyrannie, therefore accor-
ding to the sentence of Salomon: *The wise King*
doth dissipate the wicked and vngodlie.

* The wic-
ked will in-
dure as little
vnder kings,
as vnder
Tyrants.

Then by the like presumption, the losse of
the King bringeth more daunger and damage
to the people, then profite and remedie by the
end and cutting off a Tyrant: Likewise, that it
is more necessary to proceede against the cru-
elrie of Tyrants, rather by publique authoritie,
then by particuler wilfulnes or presuming. But
if any people haue right to prouide themselues
of a King, and that by them he is chosen: for
iust cause, the King so established, may by the
people be suppress, or his authoritie taken from
him by them that created him King, because so
tyrannously hee abused the Maiestie royall.
Now are the people to bee iudged vnfaithfull,
in forsaking and subiecting thys Tyrant, be-
cause before hee was neuer Gouvernour of him-
selfe, neither carryed that faithfull and honoura-
ble minde, as is required in the office of a King:
Thus misleading and misgouerning his peo-

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ple,

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“ ple, hee deserues not that hys subiects shoulde
“ keepe the promise they made and swore to
“ him.

“ So the Romaines chased out of the King-
* *Tarquinius* the
proude. dome * *Tarquine* the proude, whome they had
receiued as their King : but because of the ty-
ranny of him and his sonne, they subiected the-
selues to a lesser authoritie, namely of Consuls.

* *Domitian* the Tyrant. In like case * *Domitian*, who succeded the most
modest and debonnaire Emperours, *Vespasian*
his Father, and *Titus* his brother : because hee
exercysed tyrannie, hee was slaine by the Ro-
maine Senate, and by their decree were reuoked
and annihilated, all such things as he badly had
established & ordayned against the Romaines.

* *S. Iohn* the Euangelist. For this cause *S. Iohn* the Euangelist, the belo-
ued Disciple of Christ, who was sent in exile
by *Domitian*, into the Ile of Pathmos : was re-
called from thence, and sent by the Senate to E-
phesus. But if any superiour Gouvernour, hath
right to giue a King to the people : he ought to
regarde his dealing, & to yeeld remedie against
the malice and wickednesse of the Tyrant.

* *Archelaus* sonne to King *Herod*. Heereof * *Archelaus* may remaine exam-
ple, who hauing begun to raigne in Iurie, in the
place of King *Herod* his father, began to imitate
him in wickednes and crueltie: when the Iewes
framed a cōplaint against him before *Augustus*
Cesar, then first his authoritie was deminished,
the name of King taken from him, & the moi-
tie

tie of his Realme deuided to his two brethren. “
And because by thys meane hee could not bee “
kept from vsing tyranny: *Tyberius Caesar* sent “
him in exile, to the cittie of Lyons in Fraunce. “

And if it bee not possible to haue humaine “
succour against a Tyrant, let vs make our re- “
course to God, the King ouer all, who will help “
the oppressed in trybulation: for it is in the “
power of God, to conuert the heart of a Tyrant “
into mildnesse, according to the words of * *Sa- * Prov. 21.*
lomon: Cor Regis in manu Dei; quocunq; voluerit, “
inclinabit illud: The hart of the king is in the hand “
of God, he may turne it whether soeuer he will. For “
he turned into meekenes the crueltie of * *King * Heft. 6.*
Assuerus, who prepared to put the Iewes to “
death. “

Hee likewise conuerted and changed the “
cruell King *Nabuchodonozar*, that he became a “
Preacher of the diuine power, saying: * *Nowe * Dan. 4.*
therefore I Nabuchodonozar, praise, extoll, & mag- “
nifie the King of heauen, whose works are al truth, “
his wayes iudgement, and those that walke in pride “
or arrogancie, is he able to humble and abase. But “
as for Tyrants, they are reputed by him vnwor- “
thie of conuersion, he will cut the off, or bring “
them into base estate, according to the words of “
the Wiseman * *God destroieth the seates of proud * Eccle. 10.*
Princes, and setteth on them such as are meeke and “
humble in their sted. Hee it is, who seeing the “
affliction of his people in * *Egypt, and hearing * Exod. 14.*

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“ the cry of them : ouerthrew the Tyrant *Pharao*
“ with his Armie in the Red-sea. It is he, that not
“ onely threw from the throne Roall the fore-na-
* *Dan. 4.* med * *Nabuchodonozor*, who was become verie
“ proude, but also deprivied him of the company
“ of men, and changed him into a beast.

“ Hys arme is no whit shortened, but hee can
“ and will deliuer his people from Tyrants. For
Esay. 40. he promised to his people by the Prophet *Esay*,
“ that he would giue rest to the trauaile, confusi-
“ on, and troublesome seruitude, wherein they
“ were before subiected. And by *Ezechuell* hee
* *Eze. 34.* faith : * *I will deliuer my flocke from the moutnes*
“ of such shepheards, as doe nothing but feede them-
“ selues.

“ But to the ende the people may obtayne
“ this mercifull benefit from God, it is necessarie
“ for them to leaue theyr sinne : because that in
“ vengeance thereof, the wicked and vngodly
“ (by diuine permission) get hold of the princi-
“ palitie; And God faith by the Prophet *Osee* :
* *Osee 3.* * *I will giue thee a King in my furie*, and in *Iob* it
Iob. 12. is written : that hee will suffer the hypocrite to
“ raigne, because of the sinnes of the people. It
“ is requisite thē to take way the fault, to the end
“ G O D may cease to punish vs by the meanes of
“ Tyrants. Hetherto *Thomas Aquinus* shewed
the errour of such as lifted themselues against
Princes, albeit they were Tyrants, and dyd in-
treate their Subiects cruelly.

Sayst

Sayst thou then vnder this pretence of tyrannie, that iustly thou mayst raise thee against the King, to kyll him, murder him by treason, and so to take his estate from him? For the first, he is no Tyrant, and though hee shoulde consent to make any tyrannous Act, (as therein thou saist most false) yet thy wordes sauiour of most abominable error, and are condemned by the * counsell of *Constance*, who aboue all things would haue abolished and rased foorth such a pernicious doctrine: *That is shoulde bee lawfull to kill a Tyrant, for any cause what soeuer it be.* They declared such people to be wicked, erroneous in sayth and manners, reproouing and condemning them as Heretiques, or scandalous preparers of the way to fraudes, deceites, dreames, periuries, and treasons.

* The counsell of *Constance*.

Thys holy Synode declared furthermore and ordained, that such as obstinately affirmed and maintained this doctrine, were heretiques, and ought to be punished according to the holie and Canonically ordinaunces.

Then tell me Sorcerer, art not thou an heretique, hauing murdered not a Tyrant, but a iust, debonnaire & lawfull King? Art not thou an heretique, to pursue the life and estate of his admirable successour? whom thou art enforced to confesse & account for a mightie, generous and affable Princee, gracious euen toward his verie enemies, a conseruer of Religion,

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although

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although he make profession of that is contrarie to thee. But thou fearest (as it seemeth) that beeing the heade of his Subiects, hee wyll not change his Religion, but rather his clemencie into rigour and seuerity: thys proceeds but from the fardle of thy malice.

As concerning the matter of Religion, I haue thereto answered thee already: but for the alteration of his kinde nature into another more rigorous, I am perswaded that he is established by GOD to doe iustice to the wicked. Beside, he is so soundly acquainted with mercy and gentlenes, as hee will neuer from them degenerate: but will pardon hys simple Subiects that gaue but consent to rebellion, and were not authours or procurers thereof.

* Rom. 6. Dooth it then appertaine to thee to iudge thy Prince? * Men (saith the holy Scripture) see the outward part, but God onely regardeth the inward. God reserveth to himselfe the examinations of the intents and thoughts of men: wherefore presumest thou then to iudge the hart of thy Soueraigne, when thou sayst he will doe but as such a King, or such a Queene?

* Rom. 14. Art thou a Prophet, or hath GOD revealed to thee the minde & thoughts of the King? It is not for thee, beeing a seruant and Subiect to iudge thy Maister, * but it appertaineth to the Maister to iudge his seruant: thy offences are the cause of thys temerarious iudgement.

A

A man can haue no better censure of others then of himselfe : for he is of this nature, that he thinkes others doe erre in what himself erreth, so because thou art a lyar and deceiuer of thy King, thou iudgest his Maiestie after thine own affections, and in respect thou art not capable of any good, therefore thou attributest an euill end to all good works, eyther because thou valuest them as nothing, or for the enuious wyll thou bearest to the King.

The Sunne, whose radiant beames passeth thorow the glasse, receiueth his collour of the same glasse : in like sort, the iudgement which passeth the hart of a wicked man, must needes be wicked, because hys hart is painted wyth a wicked collour : so thy euill opinion of the Kings deedes, proceedes but from thyne owne euill disposicion.

A wand thrust neuer so right into the water, seemeth crooked and broken : euen so thy broken, vicious, and rebellious hart, censureth the sound actions of the King to be broken : as the sicke-man that reiecteth good wholesome meates, and imagineth them to be bitter, because himselfe hath lost his taste.

The deuill, seeing hee could not ouer-come by flander the good workes of * Job, iudged wickedly of hym, that what he did, was doone to an euill end, and therefore he sayd to God :
The good which Iob did, was rather for his owne profit

* Job. 1.

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** 2. Sam. 10* profit, then his loue. * King David wyth a holie intent, sent to visite *Ammon* King of Ammon, to comfort hym after the death of his Father *Nahas*: but the people sayd incontinent, that *David* had sent priuie Spyes for inuasion of the Kingdome.

So Leaguer, in like manner thou interpretest to an euill end the good endeouours of the King, as also of hys followers and faithfull Subiects. The better sort of people, because they are well minded, iudge euer-more the better way, and wyll themselves excuse the bad dealings of theyr neighbours, so much as in them lyeth to performe.

Ioseph in Egypt excused so much as he could, the mallice of hys Brethren, who enuiously had sold him into that Kingdome, saying to them: ** Gene. 45* * That God had permitted it for their profit, and the succour of so manie people. ** Acts. 7.* * Saint Stephen excusing before God the mallice of hys persecutors that stoned him, sayd: they did it through ignorance: so to make lesser the faulte of hys enemies. Euen so the mallice or good inclination of each ones hart, is cause of their iudgements good or euill.

The naturall heate in a man, that is healthfull, of good nature & complexion, consumeth all that he eateth, and conuerteth it into good blood: as by the like example, the man that feareth God, & is enflamed wyth his loue, turneth
what-so-

what-soeuer he beholdeth to profit therby, but the wicked conuerteth euery thing to euill. *A good man giueth credite to all good wordes, (sayth * Salomon:)* and thys facillitie in beliefe, is not ** Prov. i.* to be blamed in him, but rather commended. Thys is the holy simplicity of the Doue, which ** Iesus Christ* commended to his Apostles, ** Mat. 10.* wherein consisted: that they should not be malicious, they should iudge well of all, and take in good part what-soeuer they saw doone by their Bretheren.

The ** Gabaonites* came to *Josuah* with an euill disposed will, and betrayed the holy person and people of GOD by theyr falshood & deceits: and so long as *Josuah* with his followers did well, these *Gabaonites* woulde not belecue, but that they were come to beguile them. Charitie thinketh no euill, or misrudgeth of anie one. A good man hath no eyes to looke on the faultes of another: but thou that art wicked, hauing lost both charitie and the vertue of obedience, thou considerest rashlie, thinking others to be sinners, and thy selfe iust. ** Iosua. 9.*

Our Sauour reprooueth thee, where hee sayth: ** Hypocrite, thou seest not the great beame in thine owne eye, but thou well notest the tytle moate in thy neighbours eye. It is a great matter, that not caring for thine owne conscience, thou art become so busie an examiner and inquisiter of the deedes of thy Superiours, as thou wylt* ** Luke. 6.*

M i see

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see and pry into theyr thoughts : wherein thou shewest thy selfe but a foole , that hauing to correct so many faults, by thee committed beeing a Subiect, thou wilt presume to iudge of thy King & Prince, as also hys Seruaunts, whose deedes imploied to a good end, by thee are misconstrued and iudged after thyne owne fancie. In the old Law, God forbad the Priest to iudge presently of the Leper, but to let * 7. dayes first be past. If then God wold not permit the priest to iudge so suddainly of the Leper, whom he manifestlie beheld: thinkest thou he wyl suffer thee (beeing a Subiect) to iudge of thy King, and of the mallice (which thou sayst) is in hys hart, where-into thou hast no eyes to discerne?

* *Leuit. 13.*

Thou Leaguer, thou examiner of the hart and thoughts of thy King, remember the chastisement of God on the *Bethsamites*, because they would needes so curiously looke & search into the Arke of the Testament, as it passed thorow their Countrey : * God smote to death three-score and ten men of the chiefeest sort, and fifty thousand of the common people. The hart of thy King is as the Arke, inscrutable, & much more interiour and secrete are the intentions of a Kings hart and his seruaunts : then were the tables of the Law, the vessels for the Manna, or the rod which was within the Arke of Israell. If then thou weeneest so curiously to sift and examine the thoughts & meaning of thy King, being good and iust, yet notwithstanding interpreted

* *1. Sam. 6*

preted by thee to an ill ende, thou canst not escape the punishment which God inflicted on the *Bethsamites*: iudge not then rashlie, nor detract thy King. The Apostle saith * *detracters* * *Rom. 1.* *are abominable before God*: then speake wee in general, how much more abominable are such subiects, as dare detract against their King and Superiours? All these detracters and slaunders, promise to themselues by their rebellion, a high step into glory; hauing hetherto lyued at theyr ease, on robberies and spoyles made on the faythfull French-men. But ô God! howe farre of are they from theyr account, hauing in hatred the bridge of true repentance, wyth solemne acknowledgment of theyr offences, ouer which all sinners that are Christians must of necessity passe. What-soeuer good the K. doth, thou art in such sort possessest with the spirite of dissention, as thou sayst it is no more then a Dreame or fantasie.

Thou blamest the Catholiques, that they are allyed with such as thou callest *Huguenotes*, for maintenaunce of the royall authority in the house of *Burbon*, the most famous of the world. Didst thou imagine them to be so mad, after the slaughter of theyr most Christian King, as to defend the cause of murderers? And then when no question was to be made of the estate, wouldest thou haue them falsely breake theyr bond to theyr naturall & legittimate Prince, to whō

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by dutie they owe all fideliry? Thy tearme of Religion, ought not hinder the assistance due to him by allegiance: for the Prince is elected of God, what is he thē that shal refuse & be disobedient to the heavenly appointment? And who hath made this alliance or coniunction of the Kings Catholique & faithfull seruants together, for the placing him in his estate, but thy selfe Leaguer? that didst betray and kill a most Catholique King, to transfer the Crown whether thou pleasest.

Art not thou thy selfe leagued with certaine Protestants, who euery day make a preaching in thine Army, & commit great indignities in the Churches, which thou both knowest and be- holdest? But heereof I neede not make anie wonder, for thou art content, that thy zealous * Catholiques shall spoile euen to the high Altare, and yet not be sacriligious. Thou pillest Churches, & our King vseth them as a defence for hys person: so according to thy mallice in- ueterated by nature, thou immediatly turnest all hys good works into poyson, as all things els likewise of thys vertuous Prince.

* The Pope
for money,
dispenseth
with all Re-
ligions.

The * Pope himselfe, did he make any dyf- ficultie in matters of estate, to cōsent heretofore with the *Huguenotes*, by meanes of a certaine a- nuall pension, for the conseruation of the Coun- tie of Auignon, which appertained to him? The Emperour *Charles* the first, and *Phillip* hys sonne

sonne King of Spaine, the source and support of the League: did they find any fault in assembling their troupes and Armes, composed of men of all religions, for the ayde and defence of theyr busines?

Thou Sorcerer, doost thou oppose to mee by the mouthes of thy false Prophets, that * *Iosaphat* was contented by the Prophet *Iehu*, to ioyne in affinity with *Achab*? And by the prophet *Elizeus* he was likewise vnited to *Ochozias* King of Israell, he beeing giuen to do ill? That King * *Asa* for making a couenauent with *Benhadad* King of Asiria, was tempted? That God by the mouth of *Esay*, as also by the Kinges of Iuda, sayd: * *Euill be on you that walke to goe downe into Egypt, and haue asked no question at my mouth, but seeking strength in the ayde of Pharao, haue knit your selues with the number of Egypt, therefore shall the strength of Pharao be your confusion?* That in *Ieremie* we read the like words, and how GOD commaunded hys people, not to make any alliance with the *Cananites*, *Amorites*, and other Infidell Nations? I aunswer to these arguments, that the prohibition made to King *Iosaphat*, reached no further then to himselfe particularly: because hee was ioyned with a King not onelie irreligious, but also impious. And *Asa* is reprooued, because forgetting God, he trusted in humane power, whereto in lyke manner tendeth the reprehension of *Esay*. But a

* 2. Chr. 18

* 2. Chr. 16.

* Esay. 30.

Iere. 48.

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* Places contrary to the alleadged before.

* *Deut. 20.*

Christian Prince, that beleueth in God, may not hee (according to occasion and time) receiue the amitie and alliance of another Prince, different in Religion, especially in the affayres of the estate? Said not * *Moses*, When thou comest neere to a Cittie to fight against it, thou shalt offer them peace. If then they aunswere thee againe peaceably, and open the gates to thee, then let all the people that is founde therein, be tributarie to thee and serue thee.

* *Iosu. 5. 16*

* *Gene. 20*

* *1. Sam. 23, and 27.*

* *1. Sam. 29*

* *1. King. 5.*

Dyd not * *Iosuah* receiue the *Gabaonites* into alliance: which (albeit hee had discouered their fraude and treason) he woulde neuer after breake? What sayst thou to the alliance * *Abraham* made with King *Abimelech*? Was not * *Dauid* in such sort ioyned in amity with king *Achis*, as himselfe was made of the Guard to the person of the King? Dyd hee not beare like amitie to * *Nahan* King of the *Ammonites*, & allied himselfe with him? Hys Sonne * *Salomon*, did not he the lyke with *Hiram* King of the *Tyrians*? Of whom by the meane of alliance, he receiued both matter and worke-men, to build the Temple of God in Ierusalem?

It is not then vnneccessarie, that Catholique faithfull Subiects, should ioyne themselues with their naturall and legittimate Prince, although he differ from them in Religion: and with those also of contrary opinion, in so iust a cause: and if they should doe otherwise, who doubts but they

they are to be attainted and conuined, of the selfe same crime as Rebels are?

What saist thou then now? Wilt thou make the Law? appertaineth it not to the King to do it, who relieth on no bodie els but God? Darest thou attempt against his Maiestie? Darest thou yet oppose thy selfe against Gods annointed? *Hydra*, dooth more heads stil bud foorth, hauing alreadie lost so many? Who doubts but hell is called hell? Thou hast murdered *Henric* the third, a Christian King, and yet thy violence is not therewith pacified. Thou hast striuen, & still doost daily striue, to glut thy false and most cruell hart with the blood of our present King, who hath been so kind and debonnaire to thee, and beeing able to doe nothing by force, thou hast recourse to *Magique-artes* and *Charmes*: but the goodnesse of God is farre beyonde thy mallice, and in pittie he wil not permit, but that the King and his poore Subiects, who suffer by thee so many abuses and enormities, shall haue the vpper-hand in these waighty affayres, and that it is his pleasure, to let vs shortly see thy nose flatted to the earth, wyth thy neck broken, and neuer heere-after to be better then thou art: as I am fully perswaded thou canst not be, beeing clothed with such cruell passions and violent executions. Spare not (for vs) still to lighten the warre with thy ambition, that thou take to thee thy Spanish King & Maister, that thou bestow

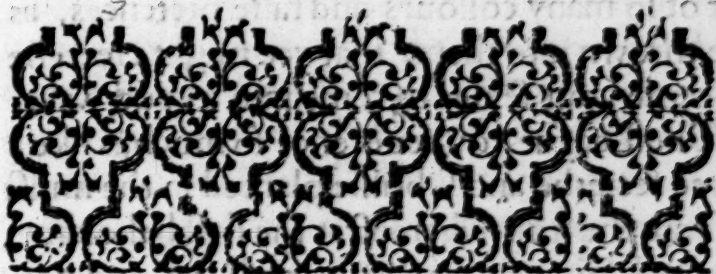
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bestow on him the supream power, that thou associate thy selfe with men of spoile, and fit for the halter, robbers, theeves, murderers, & such like, and that all such are the most gratefull and welcomest guests to thee: we expect no other, but the ende of thee and them at the * Fourca or Gallowes.

* The onely
end of trea-
sons and
Traytors.

Thou braggest a little, that thou hast some Gentlemen of good birth, whose Fathers (with the price of their liues,) did valiantly defende the crowne: these hast thou in such sort inueigled, by thy wicked wrappings & enchanting perswasions, as their fault and themselues are alike, and their crime of *Lesa Maiestatis*, beares witnes of their vertue. They Idoll-like honour thee, and willingly are charmed with thy *Siren* perswasions, thy sweet songs & affecting blandishments, because thou layest thy selfe wide open to theyr lightnes. But I attende the time, that according to the good nature they receiued from their Auncestors, if any at all be left within them: they comming to discouer how hideous thou art, how false and full of all detestation, in the end wil set their feet on thy neck, before they be swallowed in this depth altogether; as already many of the better aduised are; who find themselues drawne forth of thys Labyrinth, euen as it were by the thredde of *Ariadne*.

An



An aduertisement to the
small companie of Noble men,
that follow the League.
 (..)



O V Gentlemen of honourable minde & byrth, that make loue to thys deceitfull Courtezane, good God! how are you abused? Doe yee not behold, that in promising she plucks from ye? and in giuing, she takes away? Despoyling ye of your Noblesse, renowne and honor? See ye not that she cherisheth ye, to the end to slack and weaken ye to your King and Countrey, by making ye drunk with her vnlawful loue? Know ye not the cunning of this withered *Geryon*, that would seperate and deuide ye, in the end to triumph ouer ye? Doe ye not yet discouer her mallice? Haue ye yet your eyes

N 1

sealed

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sealed vp? will ye not purge them of the powder of so many collours and false pretences, as are thrown into them, that yee might cleerlie discern your selues to come into a good way?

A very apt
similitude
of y^e League.

Lewes Duke
of Orleance,
slaine by
meanes of
the Duke of
Burgundie.

The League you reuerence so much, is like a Tree secretlie and subtilly planted in the midst of you, the fruit whereof at the first beholding, seemeth faire, yet are they verie bitter and poysonable to poore Fraunce: how happens it thē, that they are so sweet and saurie, to you whose tastes are so fine & delicate? Know yee not that such Leagues, confederacies, and particuler associations of Subiects amongst themselues, or with other Princes, vnder what-soeuer pretence it be, are forbidden by Monarches? Yea, the King of Spaine himselfe that thus beguiles yee, hath by expresse Edicts inhibited his Subiects from thē: yet shal this old *Reynard* (by the same meanes) spoile & destroy you? Are ye ignorant (my Lords) that there was no accusation more great, against * *Lewes* of Fraunce Duke of Orleance, after he was slaine by the pollicies of the Duke of Burgundie: then because he was allied and leagued with the English Duke of Lancaster? Nor can yee defende your selues with the authoritie of the late most worthie Prince, the Cardinall of Burbon, whose integritie and holie zeale to Christian Religion, the Maister whom you serue, vnder the afore-named pretence of pietie and Religion abused. And doubtlesse

as

as much would he doe, to this honourable, vertuous & religious Prince, the Cardinall of Bourbon his Nephewe, if he did not well perceiue, that so great a Prince and Prelate, by his wisdom and most carefull fore-sight, (instructed by nature, & confirmed from his yongest tender yeeres, by the vertuous documents hee receiued of *Monsieur de Bellozane*, a sharp sighted, good Catholique, & most faithfull Frenchman) would discover his fraude and coniuration, and finde readie at his fingers endes, what he intended to his King and all other of his blood. It was not lawfull for that great Prince, the late Cardinall of Bourbon, of praise worthy memorie, so kindly and easily (notwithstanding his authoritie) to league himselve, or to giue any occasion or co-verture of a League: because it pertaineth to none but the King to do it, or to commaund or consent to Leagues, hee hauing the onely soueraine authoritie. But the enemies to the King, the estate and his honour, very easilie deceiue him, vnder the colour of Religion & the Weale publique.

You are capable of reason, then conceiue what I say. Forsake the error of thys vile kynde of people, that are dulled and infected with this dangerous poyson: defende your selues with this preseruatiue, and consider, that these Rebels haue their weapons in hande euen against you, seeing they menace the estate, which you ought

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* The League would
soone peri-
sh, if these
fewe would
forsake it.

and are bounde to maintaine and defende, be-
cause thereon dependeth your Noblesse, goods,
and liues. * The enimie bath diuers times re-
ceiued shrewd checkes, but that your assistance
and hostilitie relieved him: had we your fideli-
tie, with all the rest of this noble body; soone
should both the checke and mate be giuen him,
or rather this *Hydra* with so many heads, shold
be ouerthrowne and vtterly vanquished.

Abandon and giue ouer this Sorcerer, vn-
wrappe your selues out of these snares, if you
bee wise, and knit your selfe in a Gordian knot
vnto your King, our *Hercules*, who holdes his
arnes wide open to receiue you courteously,
albeit ye haue so greatly offended. Would ye by
any badde deede of perfidie, loose the name of
Frenchmen, heeretofore so admyred amonge
strangers, as that for the auncient Noblenesse of
the French, it was attributed by the Orientall *
Greekes, before all the Latines and people of
the West?

* Zonar. in
the History
of Mich and
Alexand.

Comines. O-
thofrising.

Cron. Lis. 7.

c. 4. Vrsperg.

de expediti-

one Godfrey

de Bullen.

Can ye endure that the Spanyard, who wold
commaund euery where, shall distaine your
names and famous race? Will ye let your selues
loose the naturall enfranchise and libertie, so
long time frequent among the auncient french,
before it was peece-meale rent by manners and
opinions of strangers, nowe when yee haue no-
thing left more deere, then your honour and re-
putation? Neuer thinke to make your selues
great

great by that which you ruinate, but think what shall become of you & yours in such accidents. The difficulties and occurrences that happen in an estate, troubled with affaires of partialities, are the more full of dangers, in that they depend on what may ensue, and cannot easilie be referred to anie certain rule; so that prouidence must there haue greater place the knowledge. But the humane spirit is so blinded with selfeloue, and dazeled with things present, carrying shewe of delight: as it imagines such pleasures ought alwaies to endure, and little cares for ought may afterward come to passe: the next way to vse speciall regard heereof, is not to entertaine our thoughts with flattering desseignes or opinions.

So GOD, who to himselfe hath reserued all power, distributeth no otherwise his gyftes to men, but that often-times hee ouerthrowes their determinations so soone as they are conceived: and some-times, fore-seeing the scope of mens drifts, conuerteth the enterprise to the ruine of the inuenter.

Then flatter not your selues concerning the part you take, which is directlie against God, against the estate, and against your King, and so cōsequentlie, to the extirpation of al the French Nobilitie: for the Stranger, accompanied with a multitude of base peafants and groomes, will loose and betray you to the *Switzers*. If anie one

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of the wiser sorte, that attendes on which side the winde will turne, and now are halfe Spanyards, nowe on the Kings side, according to the occurrences, shall say vnto me, that I shew my selfe ouer pafsionate : I aunswer him, that in generall deuisions, a man ought to take one partie, for otherwise hee shoulde shewe himselte to be faultie, standing as a Neuter, and so deserue the punishment ordained by *Solon* for such people. As for me, reason tels me, that I faile not in taking and following the part of my King, whom God hath lawfully and by the degree of succession giuen vs, to gouerne and relieue this poore afflicted kingdome, which doth nothing else but stagger, beeing so extenuate and weake, as if his Maiestie (assisted by God) did not sustaine and restore it, hardlie should she find any other to helpe her with recouerie of health : albeit this is not the first time that Fraunce hath been deuided into Leagues and partialities, after which it hath beene reunited and reconciled.

For the disease of this estate is so sharpe and violent, albeit the cause thereof is well knowne to all: as if it find not an aunswerable remedie, by the admirable prescription of some speciall and no vulgare Phisition, vndoubtedly immediate death will ensue.

Which were great pittie (my Lordes) that Rebels should so doe, after they haue mangled, dissipated and spoyled it, vnder collour of reformation,

formation, and pretence of Religion: haue likewise brought in the Spanyard, euen to the verie hart of the estate, and then caused him to descend into Brittain & Prouince, to enrich himselfe with the publique ruines and hauocke of French-mens goods.

Doe ye not already behold, that the Spanyards are Maisters within* Paris? Doe yee not see them gorging the riches & treasure of the Cittizens? See yee not likewise how they handle the foolish people, that when they come to acknowledge theyr fault, they are so feeble and faint-harted: as they easily chase & driue them forth of their houses, wherof they presently will haue the authority and disposing; beside, eyther by faire meanes or force, deale with theyr wiues, theyr daughters, and their seruants.

* The manner how the Spanyarde behaues himselfe in Paris, and all places els where he preuaileth.

* It is easie (as Pindarus saith) for the rude & base multitude, to trouble and ouer-turne a great Cittie: but to bring and re-establish it in the former flourishing estate, requireth a little more paine and trauaile. For such onely can doe that, to whom God (as the true Gouvernour) giueth the means and counsell how to performe it. The King alone can re-establish Paris, and the Spanyarde, assisted with the Rebels both without & within, gapeth but for the generall ruine therof. The King labours to preferue it, as beeing his proper heritage, and principall seate of the Kinges: the Spanyard imployeth his daily paine for the losse

* Ode 4. Pythi.

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losse therof, & accounts it best to vse it as a garrison, a pernicious garrison, a garrison which will be the miserable end of the greatnesse and excellencie of Paris: for whose safety, the King endured before it the discommodities of a long sledge, desiring rather to recouer it by reason, and reknowledging of offences past, thē to take it by force, and so commit it to sack & the Soldiours spoyle.

* The cause
why the K.
made such
a long and
lingering
sledge be-
fore Paris.

Therefore thou needest not accuse the King because so long time he besieged * Paris, with no other intent: rather heereby thou shouldest conceiue an argument, of most wonderfull and debonnaire kindnesse, or rather a princely fatherlines towards his Subiects, who are as deere to hym as his naturall Children. What man is he so foolish, that will thrust fire into his house, vnder shadowe that it is occupied by his enemies: if he haue the meanes left to chase them away, or to make them become hys Freendes? VVhat Father is it, beeing neuer so greeuously offended with hys Sonne, will therefore immediately worke his death or destruction? Will he not rather vse discretion, and tarry the time, wherein by necessitie, or other kinde of trauersing, hee may bring him againe into the right way, or acknowledgement of hys fault? In vain were it to doubt otherwise: marrie if the sonne perseuere long time stubborne, and the Father be seuer, in the end he will chastise him according

ding to his deserts. The King then hath proceeded like a good Father of a familie, hauing vfed incredible pacience and kindnesse, euen till the extremitie, when he might haue ruined and confounded all his enemies. God therefore will permit him a double recompence, and if heereafter the Rebelles be handled by his Maiestie more rigorously, themselues thereof haue giuen him iust occasion.

It is harde to order or well guyde an aduice and deliberation, for reducing a Kyngdome vexed wyth troubles and sedicions, into a sounde assuraunce: as the Pylot (what-soeuer experience he hath,) findes it difficult for him to guide the Shyp, when he is hindered with exceeding rough Seas, and extraordinarie tempests: when he shall be dryuen from hys right course of Nauigation, and see the vessell begin to splyt and shyuer against the Rockes, beeing vnable longer to man the stearne. But GOD gyueth grace to the King, as a most good, assured, & expert Pylote, to recouer the Barque of the Common-wealth of Fraunce, so menaced and in danger of ship-wrack: to the confusion of all his enemies.

And nowe to returne to you my Lordes, loue yee better to lyue miserably, vnder the tyranny of them that would destroy yee: then vnder the sweete and agreeable subiection of the most gracious King on the earth? Who makes

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* Ode 8.
Pythi.

no spare of himselfe , but standes exposed to all daungers, to winne you by his Armes, and by the assistance of so many great Lords and Gentlemen, to re-seate peace, quiet and tranquillity.

As * *Pindarus* writes , comparing Peace to a fayre and mylde weather, which causeth abundance, and fertilitie of all good things, and is (as he saith) *the soule of the spirit and thought , the daughter of Iustice, that conserueth and maintaineth the greatest Citties, hauing the most excellent keyes of counsell, and good deliberation.*

VVyll not you then trauaile with your King, to gaine thys fayre and precious Iewell ? Will not you followe him , to chafe hence the cruell dysquieters of your Countrey ? Loue ye better to consent to theyr inuasion, to loose and bury your selues in theyr Conquests : then liue vnited to your King, in peace, in your Houses, and Castels, wyth your Wyues and Chyldren ? Wyll yee suffer your selues to fall head-long into thys discorde , which ingendereth nothing but confusion, which in such sort dazeleth the very greatestt spyrits, as they shall not see and know what is good for them ? How soueraigne a vertue is it to counsell well, and howe equall there-with is it, to listen good counsell and follow it ?

It is greatly to bee feared, considering the mallice of these Rebels : that it bee not saide of this estate, as *Cicero* wrote of the Romaine common-wealth:

mon-wealth: the shaddowe whereof, (to our great paine) remaines in this kingdome. * Sediti- * Cicero com.
 tion is lightly mooued, and oftentimes on very *Cattel.*
 small occasion, but suddainlie it engendreth dy-
 uers troubles, as raging stormes and tempests,
 that sundry wayes tesse and turmoyle the Com-
 mon-wealth: and sometimes it falles out, that
 the Author of these broyles dooth as the Bird,
 who hauing got bird-lyme by chaunce into her
 winges, the more shee striues to loose her selfe,
 the faster her winges cleaue together with the
 lyne. If then wee woulde haue the Common-
 wealth to liue and florish, let vs liue in agree-
 ment with our King: for concorde is the verie
 soule of the Common-wealth.

The vnitie which you haue followed vntill
 this present, is contrarie both to your quiet and
 welfare of the state. Perceiue yee not by the dis-
 orders heere engendred by the enemies of the
 Realme, that their entrance was made onely to
 triumph ouer you? And will yee forget your
 selues so much, as to imagine it may any way
 redownde to your profit and aduantage? be not
 I entreate you so easily deceiued. What misfor-
 tune is it to * Fraunce, that heeretofore hath
 beene a refuge to other afflicted Nations: a ter-
 ror to the very proudest people that reigned in
 Greece, in Palestine; and hath been renowned
 thorowe Europe, Asia, Affrica: hath astonied
 the *Almaignes*, conquered the *Gaules*, comman-

* The state
 of Fraunce
 in former
 times.

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ded in *Italie*, often-times, combatted the hardie *English*, with-stood Emperours, and other great Monarchies, chased the *Sarrasins* of Spayne, (who neuerthelesse haue left behind them too many of their seede.) What mishap is it (I say) that Fraunce shold now be constrained to send for the succour of Strangers, not to augment her glory, to conquer from the enemy the auncient patrimony of the Crowne, and thereby to erect Trophies of your victories, according to the famous testimonies left by your Auncestors: but to deliuer vp herselfe to them as a pray, to expose to their pillage, holy Temples, Pallaces and Castels: to giue them raunsome, or rather to sell them her Gentlemen, peaceable Cittizens, Merchaunts, handicrafts-men, women, children, and sucking infants: yea, euen against herselfe to coniure so resolutely?

Behold the estate wherein you may now see thys poore King, beggered (well neere) by the meanes of your League, glyding vnder the *species* (albeit a false pretence) of Religion, heere too long a time. Will ye not (my Lords) by the accustomed fideliry of true French-men, vnmaske your eyes, see into what Labyrinth you are entred, and ioyne in this most iust cause, to recouer with your King the happy times, that were in the raignes of K. *Lewes* the 12. *Fraunces* the first, and *Henrie* the second, whom your Fathers and Grand-fathers faithfully serued?

Who

Who is the French Historian, that now can say of the three estates of this Realme, as *Titus Livius* wrote of the good accorde of the three orders ordained in Rome? * *Certainly* (saith he) *the Cittie of Rome is verie happie, invincible and eternall by her concorde: the Knights are excellent men, and worthy to be praised: the people kinde and dutifull: the mildnes and humanitie of the Senate, onely conquers, through the prompt and voluntarie obedience of the people.* The *Antithesis* heere is most apparent, for * Paris is brought into such estate, as she may cal herselfe vnhappy, & neere her destruction. The Ecclesiasticall persons, that ought to maintaine this great Cittie in peace & concord: they breath forth nothing but bloode and fire, sowing no other seed but of dissention, and perswading the people to force iustice, and abuse the Magistrates.

Titus Livius concerning the three good orders in Rome.

* The contrary estate of the Cittie of Paris.

Consider my Lords, you that haue read Histories, how discorde and partialitie (the cause of sedition and troubles) hath wrought the fall and vnfortunate end of most mighty Empyres and flourishing Common-weales, that strange enemies neuer brought them such misery and calamity, as their own domesticall disquietnes: where vnder the countenance of Weale publique, liberty, and such like pretences, (euen as the Leaguers do at thys instant) they conspired and compassed the vniuersal ruine of the estate.

It hath been well noted from time to tyme,

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that neuer was any flourishing Cittie destroyed by an Armie of Strangers, if first of all she nourished not ciuill warres in her owne bosome: then must it needes follow, that after long ciuill warre, eyther her estate is changed, or els by the stranger, she is brought into a lamentable condition. Doe not your selues heere beholde the like? Paris, is it not already (and that very willingly) in the Spanyards gouernement, vnder collour of deliuerance, seeing it remaineth now at hys deuotion.

* Who so
blinde as
they, that
wilfully run
on their
owne de-
struction.

O * blinded French-men! who for reiecting the sweet Lawes of peace, abiure the fidelity you owe to your King, & to sheeld ye from the punishments due to your breach of fayth, became Rebels & murderers of the late King: making recourse to your enemy, who hath circled you with his Armes, that knowes right well how to raise his profit on your insolencies, as already ye see what he hath doone? Were it not better for you to acknowledge your faults, and desire pardon of the King, who naturally is inclined to mercy? And you my noble Lords, who through misgouernment haue suffered your selues to be carryed away with the passions of the League, shall doe much better to reioyne againe wyth your King and heade, you beeing (as you are) principall members of the estate: whereby at once will be quenched sedition, discorde, warre, & partialities, as also the stranger chased away,
who

who smiling in his sleeue at our deuisions, by these bad affaires returneth himselfe good profit. I beseech ye consider what *Plato* saith * *Ci- * Plato li. 5, uill war is nothing els but sedition, a capitall & per- de Repub.* nicious plague to the Common-wealth, which infecteth with the contagion thereof, all the partakers therein: and most commonly it proceedeth of couert and small occasions, like vnto a pyning Ague, which beeing not at the first perceiued, and by medicines preuented, consumeth the body by little and little to iust nothing. This ciuill warre is then the more dangerous, in that it is enterprised against the King and the estate, vnder a false pretence: which will cause, (if you open not your eyes, & God vouchsafe to holde strong hande with the true and holy intent of the King) such ciuill spoyle among our selues, as wee shall be made forreiners in our owne Country.

For thus will the Spanyard (if he can) deale with ye in the end, set foote vpon your throates to rid himselfe of you, and then will make warre on ye: not as a freend or confederate, but as an enemy both to one and other; Not as a Protector, or Deliuerer (as the foolish rebellious people vainlie tearme him) but as a proude Vsurper and blood-thirstie Tyrant. Can ye thinke his coming into Fraunce is for any other intent? If ye dreame on any other friuelous opinions, ye but abuse your selues. Preuent then in good tyme this slye deceitfull Spanyard, beate backe his

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his stratagemes with other of more honor: for if ye with-hold your selues ouer-long from aswaging this discord, which is daily and houre-lie aduanced by your mortall enemie, that already leades yee with him as captiues in triumph: ye shall find it as hard to get any remedie or helpe, as to heale the Feuer Ethique, that hath got the maisterie in a languishing bodie.

* An apt similitude of the French rebellion.

* *Cornelius Tacitus*, hys censure on rebellion.

This rebellion hatched so long time by the practises and deuises of the Spanyard, who already vaunteth that he hath yee in possession, and (as it were) tyed fast in his snares: is euerie hand-while moued and enflamed, as * a fyre kindled in a thicke wood, and as the one wyth the winde, so the other with smooth shadowes, sweet speeches, and notorious trecheries, is dispersed with such violence, as the greater part of Fraunce is rent and mangled; The rest that is left, and abideth in obedience to the King, receiueth wonderfull discommodities. Notwithstanding, they are resolued not to forsake hym, or to participate with a thought of thys rebellion, because they are not ignorant, that GOD hath expressely commaunded in so many places, (as heer-tofore wee haue declared) to obey our soueraigne Princes and Magistrates: and beside, they know right well by the behauiour of Rebels, that the greatest euil in sedition & treason, as *Cornelius Tacitus* & others haue learned-lie described, is; * *That euerie one woulde commaund,*

maund, hauing no other counſel or reaſon, then their owne wil. Moreouer, the moſt factious and turbulent, will euer preſume on moſt authoritie: by whom the Magiſtrates and peaceable Cittizens are ordinarily ſuſpected, and are in danger to be preſcribed, robbed, killed, or baniſhed. There is ſuch mixture of defiance, as nothing is ingendered but hate, ſuſpition and priue diſſembling: ſo that all honeſtie, all Fayth and humilitie, is utterly forgotten and violated, and true reconciliation euer-more hindered.

All things amongſt Rebels are very miſerable, yet if there fall out any thing to their own deſire: nothing is more miſerable then ſuch a ſucceſſe, as not onely makes them to be more arrogant and vntractable, but rather entertaines or nourisheth them more & more in miſchiefe. Do ye not behold, that (of neceſſitie) the Duke

* *De Maine* muſt doe all things by the aduiſe and will of the Spanyards, although by them he pretends to conquer? Marie, the Duke of *Parma*, he is too fine to ſerue them as a Seruaunt, he rather wold vſurpe for himſelfe (if he could) a cruell and tyrannicall gouernement: to maintaine himſelfe by force, ouer-throw the Noblemen of this Country & afterward, beate down the people with feare and terrour.

The Duke *de Maine* ouer-ruled by the Spanyards: but y^e Duke of *Parma* is of a contrarie minde.

VWill not you then take aduantage offered againſt theſe Rebelles? If yee loue your King and Countrey, as I thinke ye doe, lay hold

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yet on the vallour of your Auncestors, who valiantly repulsed the Spanyard when hee would haue entred Fraunce, & made a famous slaughter of all his followers. Consider the vnfortunate fall & ruine of the ancient estate of *Greece*, & very latest Empire therof, of *Carthage*, *Rome*, *Italie*, and infinite other Common-weales, kingdoms and Signories, which onely happened by partialities and deuisions.

* *Phillip de Communes.*

Phillip de Communes heereof wrote well and truelie. * *Such dissention and discordes (saith he) are verie easily sowne amongst rebellious people, and they are a true signall of the ruine and destruction of a Countrey or Kingdome, when they take roote therin, as they haue doone in diuers other Common-weales and Monarchies. And to thys purpose, (if I were not well assured, that the mallice and ambitions of the rebellious Leaguers, rather the destenie, is the cause of the desolation of thys estate) I could say, as Salust sometimes saide of Rome. * I am perswaded, seeing all things that had beginning must haue end, that then by destinie, the ruine of Rome shall approach: when the Cittizens fight against the Cittizens, and so beeing spent and weakened, shall be exposed as a pray, to some King or strange people: otherwise, all the Nations of the world assembled together, cannot ouer-throwe this Empire. But any man, (not sinisterlie carried awaie) doth euidentlie perceiue, that the originall and source of the downe-fall of this estate,*
except

* *Salust*, his opinion of the estate of Rome.

except God set his hand to in time: ariseth frō the rebellion of these Leaguers, so long time practised by the Spanyard and his adherents.

To escape then from so great an euill, withdrawe your selues (my Lords) to this partie, reconcile your selues to your King and relieue your Countrey, exposed by the Rebels as a pray to the Spanyard, who hath no little while beene plotting and practising this deuice for his purpose. *Demosthenes* fore-seeing the ruines of Greece, (through the vnderminings and policies of *Phillip* King of Macedon, who kept it in deuisions, not only Cittie against Cittie, but the Cittizens deuided against each other in euery Cittie, by corrupting the chiefe Gouernors that were drawne to take part with him:) imployed all his paines to reconcile the *Athenians* and other people of Greece, from such dangerous factions, and to regard the maintenance of their estate. For my selfe, I haue not the eloquence of *Demosthenes* wherewith to perswade yee, but this I plainly giue you to vnderstand, that an other * *Phillip*, King of Spayne, hath v-

* A comparison between *Phillip* of Macedon, and *Phillip* of Spaine.

Fly my Lordes, fly this partialitie, cause of so great troubles, pernicious to the publique societie and priuate kind of life, euermore readie to

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hurte, and which bringeth no meane damage, according to the occasion and occurrences of the time, your selues do daily behold the effects heereof, for the Armie of the Leaguers beeing hemde in with this partiall Monster, as well among the French-men as the Spaniards; it will come to passe, that without any great labour bestowed by the King, their owne deuision wyll both frustrate their enterprises, and hinder the victorie they liue in hope to haue : euen as it happened in the battaile of Cannas, where the Romans lost the day, thorow the partialitie of the two chiefe Leaders, *Paulus Emilius* and *Terentius Varro*.

I cannot thinke that the Duke *De Maine* and the Duke of *Parma*, the onely commaunders of the League, will agree long time together, but that the one must giue place to the other : for the Spanyard is too braue & arrogant, to holde yoke with the French Rebels, hauing occasion so fayre and fit for the purpose, whereby to gette the maisterie ouer them now or neuer. My Lords, you that are faithfull Gentlemen and Seruaunts to the King, me thinks thys one cause should induce a good accord and vni-on among ye, for the seruice of his Maiestie, & that ye shoulde be both iealous and enuious of the charge and honors distributed by his highnes, not to haue the transferred to such as are so farre vnder you in woorthinesse : and vnlesse
this

this fire of iealousie kindle the sooner in yee, it will redounde to the great disaduantage of the publique affaires, and your own proper ruine. As for the rest of you my Lordes, that side it with the Rebels, wrap not your selues in their offences, loose not your selues altogether in the heape of theyr discords, nor yet forget, that you but defend their perfidie & impietie: in so miserable a confusion, forsake such part-taking.

* They can talke enough, that the publique Lawes and common rights ought to be kept, as also the auncient receiued religion of Christian Catholiques, the liberty of the estates, the comminalty of the Citties, the authority of the Princes, Officers of the Crown, the Magistrats, and Parliaments: yet notwithstanding they trauaile day and night (as by their effects is plainly discerned) to trouble all these by disorder and sedition, and to thrust the estate into the hande of a stranger, who makes himselfe assured thereof alreadie, except (next the helpe of God) you ioyne with vs to remedy this danger.

* Large and liberall protestations, but no deedes ensuing them.

The Leagues and deuisions that were in Gaule, betweene the * *Sequani* and * *Autini*, when as *Iulius Caesar* there arriued, was the cause that brought the Gaules vnder the Romaine obedience.

* Nowe called *Burgonians*.

* The Irish people.

This League of Rebels is more pernicious & dangerous to the estate, were it not we haue a King that wel enough wil preuent them: but

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God especially on our side, who hitherto hath ouerthrown the enterprises of the Rebels and theyr Defenders, and will confounde the one with the other, that in the end we may haue the maisterie ouer them. Behold howe the Spanyard woulde reconcile, and bring ye into quiet, if it were possible for him: if so be the King and his fayre forces had their hands bound, to gyue leaue to these Rebels and their gracious Deliuerers, to vse them at theyr pleasure.

* The wars between the houses of Orleance & Burgundie, when the K. of Englande entred into Fraunce, wheron ensued most strange mishaps.

Doe not yee remember the ciuill * warres, that endured so long time in the reignes of King *Charles* the sixt, and *Charles* the seauenth, occasioned through the partialities and dissentions, betweene the houses of Orleance & Burgundie, when the *Burgundians* caused the King of England to enter Fraunce? The times were then so full of calamity and miserie, the French being afflicted with warre, famine & pestilence so cruelly, as the Fieldes were long time fallowed and vnmanured, the Citties ransacked, the houses and Fortresses, ruined, destroyed and burned, the great Lordes and loyall Officers of the Crowne, the most worthy, heroyick & valiant personages kilde, massacred or banished: then was iustice prostituted and brought into bastardie, merchandise and publique negotiation abolished; In breefe, all religion and humanitie violated, & for certaine yeeres was so great a mortalitie in Paris, as the Woolues could not be

be kept out, but entred the Cittie, and deuoured the dead bodies. Are we not now in danger to beholde the like times? If the French Rebels get not some whol-some *Elleborus*, and become wise by the remembrannce of passed examples: well may they doubt to see farre worse troubles.

For the violence of this warre (so long time closely practised and intended) tooke beginning by excesse of treasonable offences, and afterward proceeded by murder of the King: the progresse and end cannot but presage, but to be worse then the warres I haue alreadie alleaged.

Let vs be aduised by what wee haue seene, because the testimonie of sight is more assured and certain, then that which we receiue by hearing: and we know, that there is nothing so diuine, humane, holy, religious, chaste, nor anie thing so well established and ordained, but the rebellion of these Leagues hath troubled, spoiled, broken, violated, defaced and ouer-thrown.

See yee not alreadie a most deplorable estate of all the Leagued and rebellious Citties? Semblable to the opinion of *Thucydides*, vwho speaking of the vniuersall dyssention which in his tyme happened in Greece, most ellegantlie in these tearmes set downe his minde.

* So soone as anie noueltie or insolence is understoode to be committed in a Cittie, there are such as presently

* *Thucydides* in the 7. booke of his Greecian hystorie.

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presently practise howe to make it worse : prouoked (moreouer) to enterprise new stratagems, eyther to declare themselues more insolent, or for their burning desire to be reuenged. And what-soeuer euil is doone, they haue arteficiall names to disguise it withall, which (for their excuse) they change into contrarie signification, as if they were no such matters as they call them. For they tearme rashnesse, to be hardinesse and magnanimitie, so that such sudden fellowes, are called valiant defenders of theyr freendes. Sofines or temporising, they name honest feare : modestie, couert cowardlines : violent rage, couragious resolution : wise and discreet deliberation, cloked dissimulation. So by these meanes, he that is most vehement and audacious, is reputed faithfull, and (as they say) verie zealous, and wel affected to the cause : and he that wil not ad-here to the, is held suspicious.

As for him that brauely executes their enterprises and reuenges, he is a wise and able man : but much more he, that knowes best how to fore-see and discover the intent of his enemy, and provides that no man on his side shall depart from the faction, or stand in feare of the Resister. In breefe, who most readily out-rageth or offendeth others, is praised, but especially, he that can induce another to execute his determinations. Such a faction is farre greater among strangers, the freends or kinred, because they are disposed to all enterprises, without any excuse : euen so, conspiracies and assemblies, are not doone by
authoritie

authoritie of the Lawes, or for the weale publique, but for auarice, against all reason : and the fayth kept among such, is not for Religion (as they would haue it seeme) but to entertaine such contagious euill in the Common-wealth.

Thucidides declared, that such was the valour and courage among these partialists, as the one party thought nothing that proceeded from the contrary faction, and altogether tended to no other end, then the extermination and destruction the one of the other. As for anie appointment or reconciliation made with their sollemne oath, there was very slender assurance in their words, when they had neyther feare or reuerence in an oath : because they wold keepe them no longer, then while they found occasion to lay hold on their aduersaries, or some-what returned to their own aduantage.

These * factions proceeded of couetousnes and ambition, and they that were the cheefe heereof in the Citties, made an honest pretence of euery partialitie. Each one in words debated the defence of the Common-wealth, but their deedes did witnesse the contrary : because that without hauing any regarde to the common-good, they laboured but to satisfie their owne greedines, making profit of others spoyle, & executing vengeance as themselues pleased. If there were any one that shewed himselfe a new-ter, he was forth-with assailed by both parties :

* Factions customably ensue thorough couetousnes and ambition.

Q I

where

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where because he was affected to neither side, or the enuie of them to see him in quiet, he was thrust into the euil which the other suffered.

* The miserie that such confusion breedeth.

* In such ciuill diuisions, the mishaps are so great, that without cōsideration of good turnes and benefites receiued, or the vertuous actions of excellent men: the people so furiously cast themselues vpon them, as they cease not to pursue them, euen to death or banishment. As it happened in Athens to *Themistocles*, *Aristides*, *Demosthenes*, and *Phocion*: in Rome, to *Coriolanus*, *Camillus*, *Scipio Affricanus*, *Cicero* and others.

Beholde ye not my Lordes, you that should see more cleerely thē the rest, euen a like forme of estate among these Leaguers and Rebels? Will yee not acknowledge it to be an extreame disorder and insolence? See yee not heere tyranny in place of Monarchie? which is the most perfect, firme, and surest fourme of a Commonwealth, so highly commended by *Homer*. * *It is not good (saith he) that many haue an equal authoritie, but one sole King to haue the prehemenence: to him hath God giuen a golden scepter, therewith to cōmand and well gouerne his Subjects.* Heere you see in stead of an * *Aristocratia*, (which is the iust and ciuill administration of certaine vertuous personages, who haue all their thoughts and deliberations prouided for the Weale-publique, beeing called by the Latines * *Optimates*,

* *Homer Illiad.*

* *Optimum principatus.*

* The chiefe noble persons in a Common-

timates, such as through the will and consent of the soueraigne Prince, haue euermore beene ioyned to thys Monarchie, to keepe it in a temperate state & cōdition:) is now growen among vs a confused * *Oligarchia*, which is the gouernment of the most mightie and factious. And in the ende, by vnbridled libertie, in many places and Citties where the Rebels are, you shall beholde not any * *Democratia*, or populer estate, wel & pollitiquely gouerned by the Lawes, but rather a most miserable * *Olocratia*, an insolent domination of the multitude, or rather a many headed *Anarchia*, the oppression whereof is most horrible and pernicious. For you knowe that the people either serue humbly, or commaunde imperiously, and tasting a little of the bayte of libertie, exemption of taskes, subsidies and charges: in furie they reiect and throwe off the yoke of obedience to the King, Superiours and Magistrates, themselues weilding and managing the highest auctoritie.

Then pretending an equalitie, they practise nothing els but seditions, mallice, robberies, spoyles, insolencies, and destructions: wherevpon Plato thus spake very notably. *The whole Common-wealth shall decay and perrish, when it is to be gouerned by Brasse or yron, that is to say, by foolish men, such as are borne rather to serue and obey, then to rule and commaunde. For albeit that men are (both the one and the other) composed of*

weale, by whom the rest are to be gouerned.

* Where a few factious holde the regiment.

* where the people haue y rule without any Superiour.

* A confused rule of y multitude.

Plato hys iudgement of the Cōmon-weale.

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soule and bodie, and that in the soule is bestowed the seed of the diuinitie, which ought to be receiued, tilled, and husbandryed by reason, to the ende it may bring forth fruite according to the seede: yet is not the culture or husbandry in all men alike, but there is found a great difference betweene their spirits: so that in some it appeareth, that the diuine seed poured and thrown into a barren field, is eyther smothered and lost, or taketh so weake roote, that it cannot prosper and increase. Such is the varietie & difference among men, as some for the exercise of reason and vertue, are more noble, valiant, and borne, (as it were) to commaund: others againe, for their rusticitie and ignorance, seeme more proper or aptly disposed to serue.

A notable
opinion of
Plato.

Therefore Plato helde this opinion * that God in the creation of man, did so distinguish and seperate their natures, that such as were naturally apt and proper to commaund: them in generation he formed (as it were) of fine gold: such likewise as were meet and conuenient for theyr aide and assistance, hee constituted not of so precious a mettall, yet of pure siluer: the third sort, as labourers and work-men to attende on the other, of a more grosse matter, to wit, brasse and yron.

GOD established Superiours to commaund, and made the other to obey, the one estate worthy of honor, the other, not to presume so high: as the Potter (according to the Apostles

stles words) of one selfe same matter maketh a vessell to honor, and annother, seruauant to meanner things. You see my Lords the trouble, disorder, and vniuersall confusion of your partakers, yet will ye follow them, and giue thē your voice? Will yee imploy your courage, put on your Armour, draw your swords, for the defence of theyr vniust cause, and to aduaunce the Spanyards vsurping? Where is the vertue and honor which *Trogus Pompeius* in his time attributed to the French Nation? when he thus spake of them: * *They are sharpe, hardie and valiant, & the first of them, next Hercules (who therfore was admirable & reputed immortal) reached the height of the innuincible Alpes, they beeing not passe-able by reason of the cold, and managed sundry battailes, hauing vanquished the people of Pannonia, vvhich at thys day are called Austria and Hungaria.* Ah open your eyes my Lordes, and come to your Prince whom you ought to acknowledge, consider what before I haue declared to yee out of the word of God, to bring again the strayed & rebellious people in obedience to their King.

* *Trogus Pompeius,*
hys praise of
the French-
Nation.

Heerein ye may perceiue, that a Subiect cannot find or pretend any occasiō to rebel against his King, notwithstanding any cause what-soeuer it be. But perhaps thou wilt tell mee, that in the warre for the Weale-publique against King *Lewes* the eleuenth, certaine of the chiefeest sort entred Armes, moued with a discontent against

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the King, because they were not honoured and recompenced as their deedes had deserued: yet he gaue to such as were vnworthy, men vtterlie vnknowne & of small acquaintance.

They reconciled themselues to theyr King, and did not as these Leaguers doe, who vnder collour of reconciliation, troubled the estate, & in the ende bereft the King of lyfe. And that which is most horrible to speak, and scandalous to men of sound Religion, they practised wyth an vnhappy *Iacobine* Fryar, making him the instrument and Executioner, of theyr accursed conspiracie and monstrous crueltie. As for the other thou talkest of, they only were but *Male-content*, as they wel declared by their appointment and reconcilment with their King: but these Leaguers, breaking all order and pollicie diuine and humane, after they had proditoriously by a trayterous Fryer, or rather a very deuill of the Cloyster, massacred & murdered the late King: would change the estate, or as the truth is, they would transport a stranger out of one house into another. Haue not these Leaguers despoyled the good nature of the auncient French Nation, vnnaturally to participate with the treason of the Spanyards? And if they tearme themselues good French-men, looke on their pernicious damnable complots, against the King, and the estate of Fraunce. Doe they not apparantly be-lie *Julius Celsus*, who thus speaks
of

of the French-men in his fift booke. * The French (saith he) are men sound and plaine, no deceiuers, or troth-breakers: and by custome, they will rather fight for vertue, then for fraud, malice, treason or such like. How can these Leaguers then by any right, attribute vnto themselves thys faire and excellent French title: seeing they are Rebels, enemies to the Countrey, and Traytors to the estate they should most labour to preserue? Doe not all Nations of the earth detest the perfidie of Rebels against the Maiestie royal, which is the image of the Diuinitie, the King being Lieutenant & Vicegerent of God, in the kingdome which he hath put into his hande? Haue not the *Allemaignes* good occasion at this present, to call the * *Schellums*, hauing in such sort dispoyled the naturall fayth of true French-men toward theyr King? coniuering against him, attempting his estate & life.

* *Iulius Celsus* in hys 5. booke.

* A word of very great disgrace in the Dutch-tongue, to wit, villains.

Can they be so ignorant as not to know, that the K. hath the soueraigne power next vnder God, and that no subiect of his can take it from him, without full condemnation of *Crimen lesa Maestatis* in the highest degree, a most horrible Traytor, and more to be detested then if he had murdered his own Father?

See yee not also my Lords, that God (who is iust) doth daillie pursue them with vengeance and punishment, by the fidelitie of so many generous and magnanimous Princes of the blood royall

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royall of the house of *Burbon*, that onely remaineth heyre to the Crowne, besides, with so many great Lords of Fraunce, so many Gentlemē, and all the good and loyall French-men? You likewise, that are issued of Fathers so vertuous and faithfull to the Crowne, who (for the most part) made prodigall expence of theyr bloode, for the defence of thys most royall estate: see ye not now how a stranger would rauish and carry it away?

Will ye be so blinded, as to imploy your forces in so bad a cause? Are ye so vnnaturall, as willingly to betray your King and Countrey? Will ye turne your backes in so true and iust a cause, and subiect your selues to the iniurious rebellion of the Leaguers? The other Lordes and confederates of this Crowne, are mooued with vs, and resolved to pursue such monstrous iniustice: will you then be so blinded & deceiued, with the false inducements and perswasions of the League, as to maintaine the ruine and ouerthrow of the estate, and of your owne selues likewise?

Ah that it might please yee, to lende your eares a while to this my simple and not deceyuing declaration, perhaps some one of you, being touched either with hate, enuie, or some other discontentment, or the bond of affection he beares to the chiefe of the contrary part: vwill enter into consideration, that he cannot do this,
without

without blemish to his honour and reputation, which hee ought to esteeme more deere than any thing else, so that rather then he will consent to such a detestable rebellion, & generall spoile of his native Country, the loue wherof he ought to preferre before all other vaine passions: hee will imitate the example of worthy * *Scipio Africanus*, who thought it better to withdraw himselfe to Linternum, then bee the cause of trouble and sedition in Rome, albeit the Common-wealth had dealt with him very vnthankfully. Would yee my Lords purchase the tytles of Rebelles, with this rude heape of people? which cannot agree with you: in that betweene your courage and those of the vulgare sort, there is no simpatheie or likelihoode, but euen so great a difference, as is betweene vice & vertue. Wold ye my Lords haue the dishonored name, of factious enemies against the king & the estate? Ah thinke what a hell and eternall infamie, followes such as are cōdemned of high treason, breach of faith and rebellion: are ye ignorant that the end of all pernicious complots deuised by rebels, by the help of God, return to their own euerlasting shame and confusion?

* A notable example of *Scipio Africanus*.

In euery Kingdome & Common-wealth, we ought principally to regard the benefit therof. * *The opinion of Thucydides.* For if the Estate be in prosperitie (as saith *Thucydides*) euery one particularly shal profit & feele the blessing therof: but if it be destroyed & ouerthrownt, all the particuler members, notwithstanding whatsoeuer

R 1

Trea-

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*Treasure or riches they haue, shall therewith bee lost and utterly spoiled. When I speake of the good of the Common-wealth, I meane not onely the riches & hazarde of fortune: but also the good more firme and assured to the better part of man, which is of the Spirit, wherby the commō-wealth is made more happie, and is defended against all the assaults of Fortune. In a priuate mans house are these vertues: in a Common-wealth good lawes and manners, prescribed and established by wise Kings, Princes, Gouvernors, and soueraigne Magistrates, to well order, command & gouern their seruants in a direct compasse, y people likewise to obey dutifully, thereby to liue in peace and tranquillitie. * For the felicitie of men, and of the Common-wealth, cometh both from one selfe same fountaine, to wit, reason, which ought to rule in all things: and such are the Citties, as are the Cittizens, whose liues and behauiour makes the Cittie happie or unhappie.*

* The happines of mē,
and of the
Common-
wealth.

* Plato his
two kindes
of disci-
plines.

* The exer-
cise of wrest
ling, or such
like exercises
for the body

* Plato in the Cittie which he reformed, instituted two kind of disciplines: the one for the exercise of the spirit, which he called Musique; to wit, an harmonie or concordance of the spirite, when the actions agree & consent with the vertues. The other was for the exercise of the bodie, which he tearmed * *Gymnasteum*, which augmented and maintained the strength of the body: to declare, y these two exercises coupled together, did vpholde an estate pollitique, as they

they make a man fit and aptly composed.

Will not you (my Lords) trauaile to recouer this good & quiet for your coutry? Will ye yet longer time consent to their disorders and infolencies, that doe nothing else but hinder vs from this good? Make ye so little account of ycur honour, as to hold hand with them in their execrable complots? You should immitate the Pilot, who least the shippe should be altogether rent and mangled, wisely fore-seeth & aduiseeth, least he should be accounted wise after the hurt is receiued. For it is a most simple and foolish kind of speech, to say after the iniurie and daunger is gotten: *I neuer thought on this*. When the ship is beaten with outragious tempests, & so fiercly assailed with the windes, as there remaines no hope of bringing her to some Porte, whereby she might escape the perrill and ship-wracke: the skill of the Pilot then serues him to no purpose. Then shun you these Rockes, flye from these tempests & dangers in due time, although yee beginne when it is almost ouer-late: yet me thinkes he saide wisely, that *better is late, then not at all*.

But if on the side you now follow, you vaine-ly promise your selues, some happie issue of your guilefull deseignes & imaginations: consider my Lordes what our Elders haue saide, * *Man hath desire in his power, but not Fortune, for what shall happen is unknownen to man*. Let the

* A saying worthy to be noted.

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Leaguers purpose what they will, deuise theyr enterprises and the execution of them, leuey so many men and strange forces as they can, and vse what stratagemes shall come into their heades : yet the diuine prouidence, who hath established in this estate the order of Superioritie and the Maiestie royall, whereby to command vs, with the most happie and assured forme of a Common-wealth : As I haue already saide, will dispose of all, according to his infallible and neuer changing will. In vaine then doe these Rebels repose their trust on strange forces, against him that can consume them all, and their imaginarie deliberations, which are no other (as

* Ode. 12. de
Olymp.

*Pindarus saith of man) then a * dreame or shadowe. The hopes of mortall men remooue many thinges, sometimes high, sometimes lowe, feeding but on vaine fantasies and oppinions. There is no man living in the worlde, that canne conceiue a certaine signe of his future actions : because of things to come, the counsels are concealed, and many occasions happen to men, farre different from their liking and expectation. Yet some there are, that being smitten with tempests of grieve and sorrowe : immediatly the euill is turned into as great a good.*

These thinges you shoulde thinke on, that attende an vniust cause of Rebelles, who haue troubled the estate, slaine their King, and nowe continue disobedient to their Prince, whome GOD by lawefull succession hath giuen vs :
that

that they will bee deceiued in their attempts, and all theyr opinions are but vayne and frivoulous. They imagine one thing, and an other will happen: they thinke to ouer-goe the Estate by the force and assistance of the Spanyard, and the Spanyard will vanquish and spoile them by themselues. But although GOD permitteth, for our correction, and prooffe of the auncient constancie and fidelitie of the French, that these leagued Rebels should afflict and ouer-trauaile vs: yet his iustice will neuer suffer, that they shal confound or tread vnder foot, the estate Royall, or to dispose it where they please, hauing placed and established it for so many ages; in the royall Lynage of *S. Lewes*. But in the end he will take vengeance on their crimes, treasons, periuries, murthers, with other horrible disorders and shames, giuing them as a pray, euen vnto those people, whom now they holde as theyr great friendes and confederates: the worst is, * that they will destroy a great number with them, which neuer did partake in their detested treason.

* The Spanyards haue no regarde, but make hauocke of all.

Some subtill cunning Rebell, as a collour or shaddowe to such disloyalties, will saye vnto mee. That all thinges are subiect to alteration and change, and there is nothing that perpetually continueth in one selfe same estate, for heauen it selfe is not exempt from change and ending. I aunswer, that I am very certain of this

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alteration, likewise that there is a course of ages and dispositions of things in the world, as in our humane body: to wit, after they are borne, they haue their infancie, child-hood, and state of a yonge stripling: then they increase in manly strength, and so continue a while in force and vigor: afterward they become aged, declining, and in the end perishing. For this is a *maxime* in Phisique, that all thinges composed by generation, are dissolued by corruption, and the ende of the one is the birth of the other. Such variety and change commeth not onely to priuate men, who declare sufficiently these effects, by the mutabilitie of their desseignes and enterprises, suffering themselves to bee carryed away with nouelties, that makes a confusion of their wits, and in the ende is their vtter spoyle; but likewise to Families, who at the instant when they imagin they haue freely builded their fortune, and triumph in the conceit of their owne greatnesse: they behold their present fall, and all their foundations throwne on a heape together.

I knowe likewise, that Empires, Kingdomes, Signories, & the most flourishing estates, are no lesse exposed to remoouings, varieties, & changes: as it may seeme a naturall reuolution, that oftentimes makes the state of a Cōmon-wealth to change and rechange. But what is the cause of the change that thou wouldst make? Is it not the change of thy manners? of thy fidellity into disobe-

disobedience? of thy milde and gentle nature,
into audacious behauiour? of thy loyaltie, into
breach of faith: of thy duetifull office of a true
subiect, into all loose libertie and licenciousnes?
Is it not ambition and greedy desire to reigne,
that in this sort transporteth men of high cou-
rage, being madded with their enterprises, that
without feare and reuerence of Religion, (which
dooth defend them from such tyrannies) or care
of their faith and loue to their Countrey, they
strive to attaine the soueraigne place of com-
manding? couering themselues with the *maxi-*
me of * *Eteocles*, as it is in *Euripides*. or practising * *Eteocles in*
as * *Iulius Caesar* did, and other Vsurpers. For *Euripid.*
at this day, in such remoouements as tende to * *Iulius*
this ende, the pretences of Religion and the *Caesar.*
Weale-publique (as I haue before declared)
serue to no other ende, then to bring a sleep the
most simple and foolish, who are rauished with
the deceitfull eloquence and faire perswasions,
of thy factious & rebellious Preachers. I say vn-
to thee moreouer, that the better to hide the cō-
iuration of the Leaguers, thou mightest lay be-
fore me this place of *Plato*. * *That there is a cer-* * *Plato.*
taine fatall reuolution, and changing of Kingdomes
and Comm-weales, which is done by the course and
inclination of heauen and the starres. To which I
thus reply. That Christians in iudging better,
attribute the cause of such reuolutions to the
prouidence diuine: which moderates and go-
uernes

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uerues this huge frame, and all thinges else therein comprehended.

God hath established Kingdomes & soueraigne estates, he dooth maintaine and preserue them, he suffers them to be afflicted with diuers calamities, hee ouerthrowes or trans-ferreth from one to an other, from Familie to Familie, and from Nation to Nation. Heereof wee haue example by the Monarchies of the *Assyrians*, the *Babilonians*, the *Persians*, and the *Romaines*: the Empire of Greece, such as it hath beene since the deuision made between the two parties of the East and West: but without more remembrance of these aforesaide changes, we shall be sufficiently furnished, with the wonderfull alteration, which the Turke hath there

* See the historians, that haue written of the originall of *Hugh Capet* both auncient and moderne.

* The King of Fraunce that now is, descended of the *Merovingians* from *Hugh Capet*

brought in. And not to vse these externe examples, let vs looke on them that are our owne particuler & domesticall: In this estate the * *Merovingians* first of all reigned, & after them the *Carlingians*, to whome *Hugh Capet* succeeded, beeing issued of the *Merovingian* bloode, and legitimate Princes of Fraunce, by reason whereof, hee was placed in possession of that, which had beene vsurped on his Grandfathers the *Merovingians*, and was willingly obeyed beyond all the Monarches and Kings in the world. Nor shal ye finde any race that hath so long endured, (as thanks be to God it stil continueth in the sexe * Masculine) then thys whereof wee

nowe

now speake: if wee should searche all Monarchies both auncient and moderne.

I confesse that sometimes happeneth the alteration of Monarchies, namely by the diuine permission, and that they are transferred from one house to another: but heerein I yeeld not, that God will haue the change made by disloyaltie, breach of fayth, and treason, committed by subiects against theyr Prince, to whom he hath commanded them expressely to be obedient. For the King is the annointed of God, and who-soeuer resisteth the King (as I haue amply declared in the seconde part of this discourse, by the authority of holy Scripture) resisteth God, the establissher of Kings and Princes on the earth, to gouerne in his sted. And if it so fall out, that subiects by force or violence, attempt the estate and life of their King: they doe against the ordinance of God, and earely or late they shal be chastised. Hence then it came, as I haue breeflie touched, that the *Carlingians*, hauing perforce helde the Realme against the *Merouingians*, by the Armes of *Pepin* a stranger prince: God pleased that the Crowne should return by *Hugh Capet*, of whom our Kings are discended to this present day, in the race of the *Merouingians*, who therof was a while vniustly frustrated.

Will yee then permit (my Lordes) that our King *Henrie* the fourth, a branch of the *Merouingians*,

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rovingians, by *Hugh Capet*, and *S. Lewes* of the selfe same race, should be depriued of the succession which appertaineth to him in right and iustice: Will not you assise him against such as seeke to hinder his peaceable possession? Are ye so weake of minde and spirit, as to let him be smitten and conquered by his enemies, without giuing the assistance you owe him of ductie? Take ye such delight in your owne ruine, as it stirres ye not, when the stranger treads your state vnder his feete, but you drawe your weapons to helpe him to his enterprise? Knowe ye not that alteration in all things, but chiefelie in these publique affaires, is most dangerous?

* *Phillip de Commynes* on the strife between the houses of Lancaster and Yorke.

Without wandring for farre fetcht examples, * *Phillip de Commynes* delinereth one of the Realme of England, where thorow the partialities betweene the Houses of Lancaster and Yorke, each aspyring to the Crowne: dyed in eyght and twenty yeeres, more then four-score persons all of the blood royall, with the verie flower of the English Nobilitie, and infinite other valiant men, the onely and best Souldiours in all the Land. The other Lords were thrust in prison or banished, passing the remainder of theyr liues very miserably in strange Countreies. In the end, the two Houses being vnited by the marriage of *Henrie* the seauenth, with *Elizabeth* daughter to King *Edward* the fourth, all these troubles ceased.

See.

See the hurt that ensueth by such deuisions, what more strange matter are wee then to expect in such a huge rebellion as this is of the Leaguers? Find you it any way reasonable, that the true and naturall successour of the Crowne, shold endure any other to call his right in question, & by force of Armes to take it from him, that is the most hardie & valiant Prince on the earth: and who hath learned to haue his Armour oftner on his bodie, then the habit royall, or the pompe and seruice that other Princes haue which lyue in quiet?

It is the common cause of all Monarchies, to maintaine against the Subiects the estate of a iust and lawfull King, and you beeing Noble-men, that holde assuraunce of your noblesse, goods and faculties of your King, will not you maintaine the same against his Subiects and rebellious enemies?

The Lawe and custome of Fraunce receiued at the first establishing of the Kingdome, dyd alwaies refer the Crowne to the next Male issue of the blood royall: our Kings then heerin beeing giuen vs by nature, mee thinkes there is no reason that any occasion shoulde remooue our estate. The Crowne is seated in this so ancient, illustrious and royall House of *Burbon*, next succeeding that of *Valoys*, descended of the lineage of *Orleance*.

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* The Dol-
phin of
Fraunce dis-
herited by
his Father,
yet holpen
by God to
his right in
the ende.

In the time of K. *Charles* the sixth, thorowe the practises of the Duke of Burgundie, who had made a League with the King of England, against * *Charles* Dolphine sonne to the King: beside the exheriditation his Father made of him, depriuing him of succession in the kingdome, there was a certaine iudgment giuen against him, in an assembly held at Paris, wherby he was exiled & banished the Realme, beeing declared vnworthy there to succeede. On this vniust iudgement, he appealed to God and his sword, when the iustice of his cause beeing assisted by the inuincible power of GOD: the Crowne was preserued for him, and hee established with very wonderfull victories thorow all his kingdome, from whence hee chased the Englishmen, beeing reconciled to the Duke of Burgundie, and deceased, to the great griefe of all his Subiects, leauing them in good peace & quiet.

Whereby you may perceiue, that albeit euery one was set against the true heyre to the Crowne, yea, the Father himselfe: yet God in his admirable prouidence, would not permit, that the kingdome should be transferred from the race and lineage of *S. Lewes*, neither is it to be doubted, that his grace preuenting, with the deuoiere of all good and faithfull French-men: but that it will be continued to all his posterity, whereof this most famous and royall House of
Burbon

Burbon, is the very neereſt and onely heyre to the Crowne.

What cauſe then is there to prolong theſe ciuil warres & troubles for the eſtate, ſeeing we haue the legittimate ſucceſſour? Ah, nothing elſbut abſurd and monſtrous ambition. But ſome zealous Rebel tels me, that he is an Here- tique: tuſh, theſe are old ſtale lyes, thys poynt, if he were ſo, ſeeing he demaundeth and offereth to be better inſtructed, is not as yet diſcided.

To be an heretique, (as elſ where I haue ſaid) is obſtinately to holde an opinion concerning Religion, and rather to die then to forſake it. Seeſt thou in our King any ſuch headdie or ob- ſtinate reſolution? Howe many times hath hee giuen thee to vnderſtand his ready will and in- tent? Moreouer, this is no argument and good conſequent: * *The King is not of our Religion, therefore hee is diſabled from ſucceeding in the Crowne.* Thou argumenteſt very ill, & not like any good Logitian. The debate thou vrgeſt for the Crowne, makes a greater breach & blemish into Chriſtian religion, then if willinglie thou didſt conſent & giue him place, as in dutie thou art bound to do: ſeeing that right, neither thou or hee can hinder from him to whom it apper- taineth, which thou haſt neither eyes to behold, or wit to conceiue. If heerein thou mightſt pre- uaile, couldſt thou be tearmed a good Chriſti- tian? that flies and abhors as a plague the in-

* The friue- lous obiection of the Leaguers.

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infamous note of rebellion, yea, forsakes landes, goods, wife, children and all, to follow his King. That tearme thou maist returne vpon thy selfe, though now thou callest his Highnesse followers, pollitiques and heretiques, as pleaseth thee to baptise the: notwithstanding, they are more assured of their fayth then thou art, and better Christians then any that take part with thee.

Of what Religion were our first Kinges of the *Merouingians* race, vntill *Clouis* the fift king of Fraunce, and first Christian King? VVere they any Christians, or knewe they what the name of a Christian was? What were their subiects hauing receiued the Christian fayth? Dyd they for thys cause refuse the obedience they ought in dutie? Did they reiect, chase or kyll them? Ye shall not find one such poynt, or anie History that maketh such mention.

But you Rebels (that are too much at your ease) will not acknowledge your King, who so many times hath protested to ye, to preserue & maintaine ye in your estates, and in the Christian Catholique Religion, (vnder a shadow, saist thou) himselfe not beeing a Catholique. Dooft thou know the inward of his words & purpose? Is there any one can say, that euer he falsified his fayth? Hee hath solemnely sworne to defende the Catholique religion, as his proper life: thinke then if it should be hindered, although he neuer will goe against his owne commaundement,

dement, thy selfe must be the onely cause thereof. Obey the King, let the estate be brought againe into quiet, and then thou maist assure thy selfe, that when the King would alter any thing in Religion (whereon I am perswaded he neuer so thinks *) he cannot do it, nor is it any part of his intent. You rather ought to pray to GOD with vs, that he will graunt him grace stedfastly to embrace the Catholique religion, & to plant it heere mildly, by reason and not force, violence or fyre: likewise to loue and esteeme so many valiant good French of contrary opinion, that sell not (as our zealous Leaguers doe) theyr King and Countrey to the Spanyard. It is not by blood and death to winne mens consciences, but by the doctrine, prooffe and good example, which greatly wanteth in your false Apostles.

* But to
keepe hys
owne consci-
ence sted-
fastlie to
G O D.

I beleue there is not any Christian Catholique, a faythfull member to the Crowne, but would earnestly desire, that the King, (enriched with such store of vertues, required in so great a Prince as he is) shold likewise be a Christian Catholique, to the end, that as we ought to haue but one King, so wee might also haue but one fayth and Religion, wherein, as in the feare of God, our Prince earnestly labours to haue vs liue. Heereof not onely the Philosophers and Christian Doctors, but also Emperours are assured witnesses, by many constitutions recited

as

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as well in the Ecclesiasticall hystories, as also in the bookes of *Theodosius* & *Iustinian*, who greatly trauailed to maintain the vnion of the Christian Catholique Church. When there is vnitie in religiō in an estate, who doubts but al things do prosper the better? We desire (without offending our selues, against them that are contrary to our religion) that they would louinglie become partakers with vs: and not (pursued to the death, by the animositie wherewith the Rebels follow both them and vs,) subiect vs together vnder one selfe-same detection or * *Categorie*.

* An iniurious accusatiō, where good & bad are regarded a like.

VVee desire (I say) that according to the good and holy custome helde of olde, the King should be sacred and annointed at his Coronation, and take the oath of a Catholique Prince, that is, to maintaine the Catholique Church, & all the rightes, franchises, and priuiledges thereof. We know well, that since the raigne of *Clovis*, Fraunce hath beene constantly maintained in the Catholique Religion, which is the same (as say the * Emperours *Gracian*, *Valentinian*, and *Theodosius*;) that was giuen and taught by Saint *Peter* to the Romaines, and vvhich both holy Emperours, Bishops and Councils haue euer since followed, for which cause it is yet called Apostolique and Romaine. We are not ignorant (although some call vs heretiques, because that acknowledging the Princes authoritie,

* *l. C. de summa Trinit. et fide Cath. L. Redētes. C. cod. tit.*

ritie, according as God hath commaunded vs, we haue withdrawn our selues to his side:) that many * great personages haue shewen as much by authority of the holy Scripture: that the ancient Fathers and Doctors of the Church, both Greekes and Latines: that the Catholique Religion is the onely and true Religion, which hath beene from the Apostles vnto this present by continuall succession, alwaies taught & preserved in the Romaine Church. But we are certaine withall, that through the vices which haue slipt thereinto by fault of the Pastours, the estate of that Church hath much more neede of reformation thē others. We know likewise, that we are admonished by Iesus Christ and hys Apostles, to liue in concord and vnity with God, as S. Paule witnesseth in these words: *The God of patience and of consolation, giue you the grace to know one onely thing amongst ye, according to Iesus Christ: to the ende, that with one sole courage, and with one mouth, you may glorifie God his Father.*

* See *Nota*
Chronice de
Genebrard.
which treateth of this matter. *Bel-*
larminus,
Costerus, &
others.

* Religion is a constant vertue, teaching the true adoration of God, which is done with an intire spirit: and the vnity thereof is figured by the garment of Christ Iesus, woven without a seame, that it was not to be cut or denided. This is in truth, a faire assembly of such as are knit in one brotherly unanimity & consent, as well in religion as policie: whereof the Prophet Dauid singeth, beeing assured that to such, God wil send his blessings, and life everlasting.

* Marcel.
lib. 22.

T

To

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* *Plato*
* *Cicero.*

To this effect, *Plato* and *Cicero* (albeit they were both Pagans) haue written: * *That there is nothing more agreeable to the highest God, that governeth the whole world, than the assemblies of men, that associate and meete together in one selfe same will and affection.* There is but one Catholique Church (sayth *S. Paule*) which frameth all Christians of one minde and spirite: concerning the doctrine whereof, it were in vayne to dispute, after so many auncient * Doctōrs of the Church, and religious Counsels.

* *Ireneus aduers. hares.*
Lactant. de Vera sap. li. 4.
Tertul. de praescript.
Cyprian li. 1. epist. 8. lib. 3.
epist. 11. li. 4. epist. 8.
S. August. epist. 162.
and other
Authors.
See *Genadius de primatu Petri*

We desire nothing more, then that the King (according to the most Christian tytle of hys Predecessors) and his people shoulde be vnited in Christian Religion, as for preseruing peace in his Kingdome, he is declared the Defender and Protector of the Catholique Religion: with protestations so oftentimes reiterated, so to preserue it as his proper life. Nor is he ignorant what *Cicero* sayth: *That Religion beeing troubled, the whole Common-wealth is troubled,* because the disquiet and change that happeneth therein, dooth nothing else but cloy the spirites of men with disorder and confusion: whence proceedeth contempt of Gods true worshippe, and hee beeing offended, punisheth and afflicteth with diuers woundes and calamities, the Countrey that is fallen into such a miserie. This therefore his Maiesty wold fore-see by his wisdome, desiring that Religion shoulde bee preserued,
euen

euē as (before God) the gouernment of the estate is put into his hande. God hath giuen vs such a one, adorned with so many heroycall vertues, as makes him admirable to all Nations of the world: Would you then haue vs goe ranging about, and vrge a beleefe contrarie to that we doe beleue? Is it possible we should doe so? *Faith is the gift of God*, and is not imprinted in mens consciences, by stroakes of swordes, or any other weapons: it is necessary that the spirit of God should be in quiet: all the harts of men, especially of vs that are his subiects, would herein dye and be consumed. Of necessitie is it, that this grace commeth from aboue, and we can do no otherwise, but pray to God for his Maiestie, and that he will graunt vs to be still mindefull of our dueties, hee is our King, wee ought to obey him, and he ought to preserue & maintaine vs, according to the Laws & statutes of the Countrey, as all other Kings hys predeceffours haue doone.

But what shalt thou gaine by desiring the thing thou doost? I beleue, that if the King were such a Catholique as thou wouldest haue him, and for one Masse, he should dispose himselfe euery day to heare two: yet the Rebels would say no lesse of him, then they did of the late King, that he did it for hypocrisie, and to be quiet in hys estate. What can we else iudge? seeing their intent is to exterminate his life, with

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all the generous and royall linage of *Burbon*, to follow the seruice of a Stranger. But (as I haue sayde) GOD hath euer-more preserued that race, euen for fixe hundred yeeres and more, to this present: and yet by hys holy will stil continues it, for the good & quiet of this poore distressed kingdome.

These Armes that you haue taken against him (ô Rebels) will turne to your owne ruine and confussion, seeing God forbids ye so to doe, what-soeuer pretence ye make of Religion. Religion should moue ye to pittie, and not to rage: to compassion, and not furie: to loue & regard of your King, and not to rancour or hatred: to a naturall French-affection of hys seruice, and not to an obstinate will, to wound, destroy, and take his life from him, if ye could:

Now say my Lords and Gentlemen, if yet ye haue not sufficient manifestation, that euen against Tyrants, Religion cannot serue for anie cloake or collour? The Spanyard, hath not he declared so much, who tearming himselfe in Fraunce, *Protector of the Catholique Religion*, hath not hee (neuerthelesse) suffered Paganisme in many places of Granado, Andaloza, and Arragon, for the great * profit hee got by it many yeeres together? Will ye not yet bethinke your selues, what good affection the Spanyards haue (of old) borne to the French? Did they not (no long time since) kindly intreate the at Florida: where

* Religion, or any thing serues the Spanyard, if hee may get any profit by it.

where they pluckt out theyr eyes, to make them die the more miserably? Their drift is, to bee Commaunders ouer ye, and if you haue goods and faire wiues, to put you and your heyres to death, to possesse your wiues and your goods: as they haue practised the like in Flaunders, Naples, Millaine, and in euery place where they by force doe domineere. It is the Crowne, it is the Crowne that all this debate is for, although we hauing (as I haue proued) a lawfull succeder, there cannot be gathered any occasion for such a debate.

V When heere-to-fore there happened anie such like strife, they had recourse to the estates of Fraunce: as it chanced after the death of *Lewes* the 10. called *Hutin*, that the Crowne was adiudged to *Phillip le Long* his brother. And after *Charles le Bel* to *Phillip de Valloys* his Cousin, against *Edward* king of England, who pretended the cause of his Mother, the daughter of *Phillip le Bel*, & sister to the last three kings: but there she had no right, by force of the *Salique Lawe*, which excludes the daughters of Fraunce from any succession. It is now no question of holding the estates, in this regard, seeing no one maketh doubt, but that the Crowne appertaineth to *Henry of Bourbon*, by whō, for his race & admirable perfections, with his happy fortunes in war, amidst so many trauerses: the estate receiueth more honor, being gouerned by such a king, the

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the King dooth of the estate, which comes to him by succession, as beeing the very neereſt heire to the Crowne.

Then you braue Lordes and Gentlemen of Fraunce, whose famous Grandfathers defended this Kingdome by their vertuous strength, and made their glorie wondered at through the world: ſpend not your valiant & noble blood to your eternal deſtruction, but as your ſpirits are rockes of far more excellent perfection, ſo ſeek ſuch waies as are more worthy and cōmendable for ye. To bring again this eſtate, with the whole body of the Nobility, who haue euer ſtood with the King, & from whom through falſe impreſſion your ſelues are diſmembred: into her former ſplendour & honorable quiet. Vnite your ſelues to your king your ſoueraigne Lord, to extirpate this rebellion, and chaſe hence your entertained euils, the Spanyards, your auncient and mortall enemies: thereby to bring and re-eſtabliſh this poore afflicted Realme, into ſuch peace and tranquillitie, as all good mindes deſire, and is promiſed by your generoſitie & force, with the grace and bleſſing of God: who I pray to open your eyes, to let you wade no further in the loue of thys vnlawfull League, that like a ſubtil *Thais*, is prouided of a thouſand baytes and ſleights to catch yee withall. But if ye continue in her ſeruice, ye ſhall find your ſelues betweene two ſtooles, wher-through (as the Prouerbe is)

the

the taile falles to ground : and too late repentance, with most pittifull end, will be the recompence of your pernicious pursutes, and the dishonest pleasures you haue had with her.

Followe, followe then the steppes of the most magnanimous and valiant Princes of the blood, so many great Lordes, Marshallles of Fraunce, Dukes, Earles, Marquesses, Barons, and Gentlemen of marke, the number wherof is infinite and innumerable, al which expose them selues and their deuoire, for the seruice of hys Maiesty, the reliefe of the estate, to preferue you (if ye forget not your selues) in your goods, priueledges, and immunities, seeking nothing but the quiet and prosperitie heereof.

God giue them grace, and you likewise, to make some profit of this fore-warning, to the end, that wee hauing occasion more and more, to bee thankfull to the King for his infinite bountie, & those faithful subiects that attend on him: the celestiall fauour and assistance accompanying the Kings power, your amendment and reconciliation, may turne to the happie successe of these publique affayres, the rest and re-establishment of thys disolate Kingdome.

FINIS.

A. M.unday